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A

**SERIES OF LETTERS**

**ADDRESSED TO**

**THE REV. WALTER FARQUHAR HOOK, M.A.**

**PROVING THE IMPOSSIBILITY OF**

**PLACING ANY BELIEF IN SCRIPTURE,**

**EXCEPT UPON**

**THE AUTHORITY OF THE CHURCH.**

**WITH**

**APPENDIX AND NOTES.**

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**BY VERAX,**

**A CATHOLIC LAYMAN.**

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**LONDON:**

**BOOKER AND DOLMAN, 61, NEW BOND STREET;**

**AND**

**KEATING AND BROWN, 38, DUKE STREET, GROSVENOR SQUARE,**

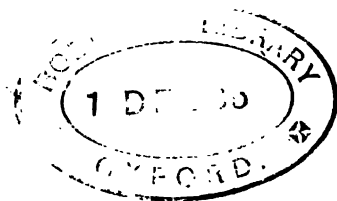
**AND 63, PATERNOSTER ROW.**

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**1837.**

1090. c. 4.





WM. DAVY, PRINTER, 8, GILBERT STREET, OXFORD STREET.

## INTRODUCTION.

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I now redeem the promise I made in my late Reply to the Tract of the Rev. W. F. Hook, M.A., (Chaplain in Ordinary to his late Majesty, William IV., of blessed memory,) and in which I pledged myself to prove to a demonstration, the utter impossibility of placing any belief in the Scriptures except upon the authority of the Catholic Church. My Readers will therefore see, in the following letters, the strength of the arguments, and of the proofs which I have produced, and which I consider will completely bear me out in what I have asserted, that the Church is our only infallible judge; neither is there the least chance left of finding any other judge sufficient to direct us in all things necessary to salvation, to put an end to our controversies, and at the same time sufficient to contain us all in the unity of one interior faith and exterior profession of the same, with all the other qualities requisite in our judge. Human reason (so adored by the Socinians) cannot be this judge, because it is fallible; this, I confess, they easily get over, by denying that any faith is infallible. But let me ask them, was there ever known throughout the whole world, even one solitary parish to be of this their opinion? is it then likely to be true in the eyes of any rational man? What folly in the extreme to make reason our judge in things known to be above reason. Can any creature with any pretensions to common sense, believe that the world was so taught to act by our Lord Jesus Christ and his Apostles, or that the universe did ever so proceed in any one age? What record mentions it? Is this "to bring into captivity all understandings to the obedience of Christ?" (2 Cor. x. 5.) The sacred Scriptures were confided by the Apostles to the Church; they were deposited with it; they charged it to make known their contents to all the world. The Son of God gave to it full powers, with a promise

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never to abandon it. It is infallible like himself, and we have the words of our blessed Redeemer for it: "I will build my Church upon a rock (he says), and the gates of hell shall never prevail against it."

Now it is a fact that cannot be denied, that from the earliest ages the Bishops of Rome, as successors of St. Peter, have ever been acknowledged as the supreme rulers of the whole Church of Christ on earth, and that they have spiritual jurisdiction in every part of the Church wherever the state of affairs called for the exercise of their authority, in order to preserve unity in faith and in ecclesiastical government, and to enforce in all nations the observance of the law of Christ. I shall here remark, that our adversaries are continually taunting us, by asking the following question: "In what court does this infallible judge decide your controversies in faith?" They wish to make the world believe that they have a great advantage over us when they put this question; for by so doing they conceive they put us at variance with one another, because some will say, first, the Pope can infallibly, by himself, without a council, decide all controversies; others will say, secondly, that a council can do this without a Pope; but I must tell them, thirdly, that all and every one of us (without the least disagreement) do and will unanimously acknowledge, that all those definitions declare an infallible truth, which are set forth by the Pope defining with a General Council: any one way of defining infallibly is enough, and is sufficient to end all controversies; let our adversaries yield this one point, and we will press them no farther. If they will not yield to the Pope defining jointly with a Council, I am quite sure they will not yield to a Pope alone, nor to a Council standing by itself.

If God has provided us with one sure and infallible way to know every necessary point of faith, and to preserve us all in unity concerning all matters declared by this infallible authority (such as we hold this authority to be), it is impossible that we should want sufficient means to maintain that unity which is necessary for the Church, or that guidance which is requisite for our salvation.

If their opinion be true, who say, that the judgment pronounced by the Pope alone, is sufficiently infallible to do this without a General Council—these persons therefore, furnish us with two means of necessary direction, for they do not destroy, but maintain the former; because no man is so foolish as to hold the definitions of the Pope to be infalli-

ble without a Council, and to be fallible with one. So also no man with any pretensions to common sense will say, that the definitions of Councils are infallible without a Pope; and that they are not infallible when Councils define together with the Pope. But these persons who assert, that Councils defining even without a Pope are infallible, do also add a third means of infallible direction. The one way I speak of is allowed by every one, and this one way is sufficient for all. You see then, this disagreement gives Protestants not the least advantage to deny the infallibility of the Roman Church, as long as by this name we always understand either this Church, speaking according to universal tradition, or the Church represented in a General Council, by which we mean the Bishop of Rome, our supreme Pastor, decreeing with a lawful General Council.

The infallibility of the Church, thus understood, is a point of Catholic faith; the others are opinions of Catholic Divines, but all agree in exacting the belief of the infallibility of the Church, taken in this sense, as we still take it. If I am asked, not my opinion, but my belief (I pray mark the distinction), I assert, that all Catholics throughout the world unanimously agree that the supreme Bishop of the Church, or Pope, defining with a General Council, is the infallible judge of all controversies; and, surely, it cannot appear extraordinary to any Christian, that the same God who gave an infallible assistance to Solomon (who proved an idolater) that the Church might enjoy the benefits of his book, should give either the supreme Pastor of the Church, or the Church represented in a General Council, for that particular time, his infallible assistance, that the whole Church might enjoy so great a benefit, as is the secure direction in all points of faith, and the perpetual preservation in unity of faith, not possible to be obtained by us by any other means.

Let me ask, who can think it strange that Christ, for the secure direction of all the first Christians, converted only in the days of the Apostles, should give this infallibility to all and to every one of the Apostles, and that he should regard so little the secure direction of that infinite number of Christians who were to be converted after the Apostles' time to the very end of the world, that, for their sakes, and for the secure direction of their souls and their preservation in the unity of faith, he would not give this infallibility even to one man? No; nor to the Church represented in a General

Council, even for the short time in which they take to pass their decrees concerning the most important affairs in Christendom; especially seeing that on the one side this gift of infallibility is not given to them as private individuals, but bestowed on them for the universal good and necessary direction, concord, and perpetual unity of the whole Church; and on the other side, that, even now, after we have the Scripture, the necessity of this infallibility is so great, that our adversaries, with that eminent Protestant Divine, Dr. Fern, are obliged to own, "That such a judge or umpire of Christendom (as a Council endued with infallibility), would (if to be had) be a ready means to compose all differences and restore truth and peace." Is it then extraordinary that God should give so necessary a gift, or a gift so beneficial to his Church? Women and children belong to the Church, yet every one will allow that Church government belongs not to them; the laity also have no decisive voice, for they are sheep, and not pastors. The government of the Church belongs to such as are prelates, overseers, and governors over the rest. "Bishops placed by the Holy Ghost over all the flock to feed (or govern) the Church of God."—(Acts xx. 28.) For, not lay, but ecclesiastical magistrates, are said (Ephes. iv.) "to be given us by Christ, that henceforth we may not be carried about with every wind of doctrine, &c." It was not to a lay-magistrate, but to a bishop, that Christ said, "Feed my sheep."—John xxi. 15.

For the information of my Readers, I will here relate (out of Rufinus, l. 10, and Caranza's Sum. just before the Council of Nice,) how the first General Council was assembled in the days of the first Christian emperor, Constantine the Great. Rufinus having related how the heresy of Arius growing up to the ruin of Christendom, Constantine the Great (ex Sententia Sacerdotum, by the advice or judgment of the Priests,) called together an *Episcopale Concilium*, a council of Bishops to judge the propositions and questions of Arius. Behold here their power of judging acknowledged by their calling, coming, and sitting, for they were called, they came, and they sat for no other purpose but to put an end to controversies by their decisions. And then he tells us how those Bishops commenced by making in writing complaints against each other to the Emperor; he putting all those papers in his pocket without ever opening or looking into them, said to the Bishops, "God has appointed you priests, and given you power even to judge us also, and,

therefore, we are rightly judged by you ; but you (speaking of them as a whole council) cannot be judged by men ; wherefore, expect only the judgment of God upon you ; and that your complaints, whatever they be, may be reserved to be examined by Almighty God ; for you are given to us by God as judges, (that is, judges in his place.) It is not convenient that men should judge the Gods ; but he alone of whom it is written, (Psal. lxxxii.) ‘ God standeth in the congregation of the Gods ; he judgeth among the Gods.’” Constantine having said this, he commanded all those papers to be burnt. And when the sentence of the Council defining that the Son of God was consubstantial to his Father, was brought to him, “ ille tanquam a deo prolatam veneratur, &c. that is, he revered this sentence as pronounced by God himself ; and if any one should presume to go against it, he protested that he would banish him, as a man going against the divine statutes.”

I shall now very briefly shew how the decrees of General Councils ought to be revered as divine. Hence St. Athanasius, in Epis. ad Episcop. Africanos, after this self-same definition said, “ The word of God by the Nicene Council does remain for ever and ever.” Hence St. Hormisdas, C. sic, ille dist. 58, saith, “ We believe that in them (the Fathers of this Council) the Holy Ghost spoke.” Hence St. Cyril (in the Council of Ephesus, tom. i. Ep. 1,) speaks thus of the Fathers of the Council of Nice, “ They, lest they should swerve from the truth, being inspired by the Holy Ghost, (because it was not they who spoke, but the Spirit of God who spoke in them, as Christ our Saviour protesteth,) have set forth the rule of pure and unblameable faith.” So far this great saint ; the parenthesis also is his. In another place he says, “ How can it be doubted but that Christ did preside invisibly in that Holy and Great Council.”—Epis. ad Anastas. Alexandrinum. St. Leo, says, “ That what this Council defines, is sealed by the Holy Ghost.” St. Isidore, in his Preface to his Collection of Canons, not only recommends what the first four Councils have defined, but saith also of the decrees of other Councils : “ That they stand firmly settled in all vigour, which the Holy Fathers, full of the Holy Ghost, have established.” Mark how common it is to ascribe the decrees of the Councils to the assistance of the Holy Ghost, to whom, to ascribe anything that might be an error, is a great sacrilege. Also St. Leo (Ep. lxxxiv. ad Anast.) calls the canons of the Holy Fathers, “ made by the

Spirit of God, consecrated by the reverence given to them by the whole world." And Epis. lxxiii. he says, "The Council of Chalcedon was assembled by the Holy Ghost, that their definitions were a rule proceeding from divine inspiration."

Hence St. Ambrose, speaking of heretics condemned by a Council, (*Lib. de Fide ad Gratianum*, c. 9,) "They were not condemned by human industry, but by the authority (more than human) of those Fathers." For as St. Gregory Nazian saith in his Oration to St. Athanasius, "The Fathers of this Council were gathered by the Holy Ghost." He had the same opinion on this important point as St. Gregory the Great had, who said, "I do profess myself to reverence the first four Councils, as I reverence the four books of the Gospel; and in the same manner I reverence the fifth Council. Whosoever is of another mind, let him be an anathema."—(*Li. Epis. 24*, *prope finem*.) And the very self-same he said again, (*Lib. ii. indict. ii. Ep. 10, ad Sabinum*.) And Justin, the emperor before him, made this saying famous by inserting it into the law, *Authenticarum Collat. 9, de Eccl. tit. c. 1*. "We receive the doctrine of the said (four first) Councils, as we receive the Holy Scriptures." Unless, perhaps, John the second, (Bishop of Rome,) who lived and died in the days of this Emperor, (*Anno 532*), *Epist. ad liberium severinum*, &c., gave occasion to this saying, by these following words spoken of the first four Councils: "This is the most firm rock of our belief; this is the ground of our faith." Remark, I pray you, how he relies on Councils, as St. Paul seems to teach, when he calls the Church the pillar and ground of truth. From this the Councils are called by venerable antiquity, rules of faith, as you have heard already out of St. Cyril and St. Leo. So Vincentius *Lirinensis adversus hæreses*, speaking of the Council of Ephesus, says, "Where question was made *de Sanciendis fidei regulis*, of establishing the rules of faith." So Cassiodor *Institut. divin. l. 1, c. 11*. "And that no mistake in the rule of faith may injure you, read over the Councils of Ephesus and Chalcedon." Yet Pope Gelasius spoke more fully, (*Anno 490*), in his 11th Epistle, *ad Episcopos Dardaniæ*, where, giving a reason why, after the definition of a General Council in any point of faith, that point ought never again to be questioned, no, not so much as in another Council; for, he says, "otherwise no judgment pronounced by the Church would be stable, if men cease not to rise up

against the foundation of truth, *contra fundamentum veritatis se attolere*;" calling thus the definitions of Councils, "the very foundations of truth."

Those who peruse this little work, will they not be astonished to read in the works of some of our adversaries, in which they state that there is no mention at all in antiquity of the infallibility of the Church? and, recollect, I have given but a very small number of the authorities I could produce for this infallibility, represented or assembled in a General Council. For you see here, first, how Councils are called purposely to *end all controversies* in faith, by defining what is to be believed by all; that is, what is to be undoubtedly held as divine truth revealed by God. All the Fathers who assembled to define this, assumed an unquestionable authority in their meeting to do this: upon this authority they passed their votes, to give final judgment on what was proposed to all then living and ever to live in the Church hereafter; even cursing and excommunicating all who should at any time believe contrary to what they defined. All this was the proceeding of the purest antiquity, and this course they held best to preserve purity of faith: and as you have seen the most holy Fathers revered with the highest respect all the General Councils which had passed before, or in their days, leaving us an example to shew the like respect to all which have passed, or may pass in our days. For the authority is equally given to lawful General Councils, namely, the infallible authority of judging rightly by the assistance of the Holy Ghost, so often insisted upon by the Holy Fathers, as cited by me. And I will here assert, that there is not a man in the whole world in any age (held for a Catholic), that ever called in question the truth of anything which he knew to have been defined by a General Council. "What effrontery then, after the authority of so great a council, to make new disputations, and to put new questions?" So says St. Athanasius, Epist. ad Epict.

There is extant in the Council of Chalcedon, Act 3, that excellent edict, in which are these words expressly declaring that Councils are to end controversies: "Let all profane contention cease, for he is truly impious and sacrilegious, who, after the judgment passed by so many priests, reserves anything to be further used by his own private judgment;" and yet how many persons (not Catholics) take upon themselves to reserve the final review, and the approving or



reproving all the definitions of councils by their own private judgment, if that lead them to conceive that they have clear scripture on their side? St. Leo the Great, the chief bishop of the Church, and who presided by his Legates in the council of Chalcedon, wrote these following words to the Emperor: (Leo Magnus Ep. 78, ad Leonem Augustum, c. 3,) "Concerning the affairs which have been defined at Nice and at Chalcedon, we dare not undertake a new treaty, calling in question again those things as if they were either doubtful or of weak strength, which so great an authority by the Holy Ghost has settled." But Gelasius very properly says, the doing of this is the undoing of all Councils; "For no judgment of the Church would be stable, if men rise up against the foundation of truth." For so he called the definition of a General Council above thirteen hundred years ago.

St. Bernard, in a Sermon upon the Resurrection, says: "What greater pride can there be, than that any one man should prefer his judgment before a whole congregation?" What a state the world is come to when we behold individuals calling in question the definitions of a General Council. Let me ask them, have they such assistance of the Holy Ghost as Councils have? Do they possess one half of their authority, or one quarter of the talent, learning, knowledge, or judgment which they have?"

# LETTERS

ADDRESSED TO

THE REV. WALTER FARQUHAR HOOK, M.A.

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## LETTER I.

*London, April 21st, 1837.*

REV. SIR,

As I seek truth by every means in my power, I therefore take the liberty of asking you this *plain question*, "Is Scripture known to be God's word, by its *own light*?" The force of this argument is briefly this, if Scripture were our only rule of Faith, it would tell us all things requisite to be believed. It does not tell us what Books only contain the true word of God, which is a point most necessary to be believed. It is not therefore our only rule of Faith. Luther denies the Apocalypse, the Epistle to the Hebrews, the Epistle of St. James, and other parts of Scripture, *to be true Scripture*; what text tells him plainly, *he must believe the CONTRARY*? The Catholic and Apostolic church hold some half a score books to be true Scripture, *which you hold apochryphal*; what Scripture, *in one single syllable of Scripture* tells me that the Catholic church holds false, and you true—Cite that text, and the Catholic church will yield—if you cannot cite that text, then, yield yourselves to believe many and so very many parts of Scripture to be God's word, which by no *one* single text of Scripture you can *prove to be so*. Tell me then I pray you, tell me, as you tender your own and my salvation, *upon what ground you consider them to be so*? You believe all things for the saying of true Scripture—why do you believe the Scripture to be Scripture and God's word? Not upon any text of Scripture, for you have *not one*; and yet, you believe this

infallibly. What *other* grounds have you, besides texts of Scripture, able to support an *infallible belief*? Is the tradition of the church to be relied on in so great a matter? Then, much more may it be relied on in lesser matters. But if she be *fallible* in the delivery of *her traditions*, how can I, under her authority ground an *infallible* assent to the belief, of all the Books of Scripture *being God's certain word*? For this is a very hard point, because many of them contain things of themselves very incredible, as that the personality of God the Father should be all one thing with the divine essence, and that the personality of God the Son should *not* be all one thing with the personality of God the Father; and yet be all one thing with the divine essence, which divine essence is all one thing with the personality of God the Father; that the serpent should speak to Eve; that all the world should be excluded from Heaven for *one man's eating an apple*. Is not that authority, which is able to support the infallible belief of books, which contain things so hard to be believed, able also, to support the infallible belief of things far less incredible, as Purgatory, &c.? Have you any text to tell me, that I must believe the church in this most important matter (to wit, that such and such books are infallibly God's Word), and that I must not believe her in less matters? Give me this text, or confess that you voluntarily believe a most hard point, on which your belief in all other points must rely, without one single text of Scripture. But the point which strikes me most forcibly is this—that though we had all the infallible knowledge that could be, that such Prophets and Moses had written with their own hands such and such books; yet it is impossible (if the present church authority be fallible) to know infallibly, whether the copies we have now in our days agree in all places exactly with the original. Yes, we are sure they do not agree with it; which I prove thus:—no Books of Scripture, were so solemnly, publicly, and authentically delivered to be kept, just as they are now written, as the Books of Moses, witness the Scripture, Exodus xxiv. 4, Deut. xxxi. 24,—“And it came to pass when Moses had made an end of writing the Words of the Law in a book, until they were finished, that Moses commanded the Levites, who bear up the Ark of the Covenant of our Lord, saying—‘take this Book of the Law, and put it in the side of the Ark of the Covenant of the Lord, that it may be there as a witness,’” &c. But these very

books, thus written until they were finished, have manifestly received the addition of the last chapter of Deuteronomy, which was written after the death of Moses, as Calvin himself confesseth, (See Gen. xxxvi. 31,) and is clearly added by some one who lived in the times in which the children of Israel had Kings, which was long after Moses; how then could he say, "and these are the Kings who reigned in the land of Edom," before there reigned any king over the children of Israel? Who could set down these kings, as having reigned, until the days of the kings of Israel, but somebody who lived after their reign? Bonfrerius, in his preface to the Pentateuch, *adds* two other places, changed since Moses wrote them.—That the like changes have happened to Jeremiah, the Book of Joshua, to the Fourth of Kings, is witnessed by Torniellus, anno mundi 3612. But let no man for one moment suppose, that I consider these as corruptions, for all Catholics believe these additions to have been made to the true copies of Moses, and to those others written by men specially inspired by God to make them; yet we, standing only to the human *authority* of history, *cannot tell by whom* these changes were made; *no history* telling us, that the authors of these changes were *prophets or impostors*—only we have the tradition of the church (I mean the Catholic and Apostolic church, for Protestants come 1500 years too late to be the Catholic church,) assuring us *infallibly*, (*which she could not, were she fallible*) that the *Scriptures* we at present *have*, *are infallibly* God's words, and consequently, what changes soever have been made in them, were made by sufficient authority *from God*. You who reject THIS AUTHORITY of the Catholic church, can have *no assurance* that many other changes were not made, as well as these; and such changes, as may be most *foul corruptions* for anything you know.

I shall address another letter to you on the Old Testament, in which I shall plainly prove the *utter impossibility* of any man of common sense placing belief in *Scriptures*, if he rejects the authority of the Church; and I am,

Rev. Sir,

Your most obedient Servant,

VERA X.

## LETTER II.

*London, May 1st, 1837.*

REV. SIR,

I have now the honor of addressing this my second letter to you in continuation of my last, proving the impossibility of placing any belief in the Scriptures, except on the authority and infallibility of the Church. You, Rev. Sir, who reject the testimony of the church as a fallible witness,) cannot possibly make it appear, that the Hebrew copies be not grossly corrupted since the time of the apostles; for many great changes might, after their time, be made by the Jewish Rabbins (men most perfidious and malicious): who added *points* to the text under pretence of preventing *such mistakes*, as might easily happen to the less skilful in reading the Hebrew text, which to that day had *no points* to express the vowels; for in the *original*, it was written only with consonants—and the vowels were left to be added by the well instructed reader, for whose help (in reading the Scriptures,) the Jewish Rabbins first began those points; so to tell us, where 'an A, or an E, or any other vowel was to be added, according to the true manner of reading that part! Now God only knows, whether these malicious and perfidious Jews taught us to read every vowel as it should be read in such a place; and did not, by adding what vowels they pleased, change the sense of the word, to signify what they pleased. The placing of the vowels right or wrong depended, not only upon the assuredness of their skill, which, (for any thing we know,) might in some places be deficient; and we not knowing these places, are sure consequently of no place; the placing of these vowels depended principally, on their sincere and upright *honest dealing*; which we cannot (in prudence) much expect from such sworn enemies to christianity, as the Jews were. Such men then, as these, placing all and every one of the vowels to every word of the Hebrew Text, a good while after the apostles' time; what human evidence, in God's name, Rev. Sir, let me ask, have we, sufficient to assert an assurance of their adding the right vowel to every syllable of the whole Hebrew Bible. If wrong vowels be

added, the sense will be incredibly *injured*. The vowel is the very soul of the syllable, either making, or marring the true sound and signification, and altering it to quite a different sense; insomuch, that, not only in every word, but even in every syllable, alterations may be made of the true sense. So in the Latin word *monere*, to admonish, if you change the vowels at your pleasure (as these Jewish Rabbins might often do, for any thing we know) you may read *moneri*, to be admonished; *manere*, to stay; *manare*, to flow from; *munire*, to fence; *muniri*, to be well fenced; *munera*, gifts; *minora*, less things; and thus the vowels alter and change the right word, in several parts. The Hebrew language is more subject to this inconvenience than any other, because it consists very much of words of one syllable, in which the change of the word quite changes the sense. Although the Protestant church praised so highly the present Hebrew copy, picked and pointed as it is, to point us out the true vowels; yet your own English Bibles, in several places, testify their corruption, by forsaking their translation to follow ours; I will give you but one example; we (and you with us) read, "They have pierced my hands and my feet," (Psalm xxii. 16.) So clear a prophecy for our Saviour's crucifixion is quite turned to another sense in the present Hebrew copies—where these malicious Jews make us read, "As a Lion my hands and feet." Thus you see, how very little is the assurance which those, who know Hebrew, have, of their reading it right, according to the true meaning of the scripture writer; and if any man now in these days, pretends to be sure, that he has so much skill, as to tell by the consonants only, what vowels for certain should be put according to the meaning of Moses, of David, or of any other writer, I would only desire this cunning man, to give me a trial of his skill, by telling me what vowels I mean to put on these three consonants, BLL? whether I mean to signify, a ball, a bell, a bill, or a bull?

Now for the Greek copies—though the copy of the Septuagint be not original, yet questionless, if we were *sure* we had the true original of that translation, it would be a strong ground, in as much as concerns those books which those seventy interpreters translated, who lived 300 years before the New Testament was written; but you yourselves, very often refuse, in your English bibles, to follow the present copies of the Septuagint, as copies that are by you esteemed

corrupted in many places; and consequently secure in no place. I shall show this in several places of great consequence, (Psalm. cxviii. 12,)—"I have inclined my heart to perform thy justifications for a reward;" St. Augustin, upon this place says—"for which reward, he says, he did incline his heart to perform the justifications of God;" hence proving, as you see, that David did make professions to do good works, and to keep God's commandments for the reward he hoped to get thereby—so the scripture says of Moses, that he had respect to the recompense of the reward; and out of this respect did that most noble act of preferring the ignominy of Christ, before being great in the Egyptian court. (Heb. xi. 26.) You, Rev. Sir, (I mean my Protestant brethren) to avoid this argument drawn from the clear text of the Septuagint, fly from their translation to the Hebrew copy of a doubtful sense, the one agreeing with the Septuagint, the other agreeing to your turn of shifting of our and St. Augustin's sense, by reading as you read, "I have inclined my heart to perform thy statutes always even *unto the end.*" So in the 4th chapter of Daniel, v. 27, Daniel says to Nabuchadnezer, "redeem thy sins with alms," which words *are* most literally translated out of the copies of the Septuagint. But, because they make *so manifestly for popish satisfaction*, by which they hope to redeem their sins, (Christ's Passion dignifying their good works;) you Protestants refuse again to stand to the Septuagint, and fly again to the present Hebrew copy, which having both the sense of the Septuagint, and another sense helping you to shift off this place, you follow that sense and read, "Break off your sins by righteousness." Hence it appears, that you yourselves will not allow the *true sense* of the original Greek copies of the Septuagint, and indeed St Jerome finds frequent fault with the copies he had in his days of their translation; for which translation he had great reverence; see him in *Quæst Hebr., de optimo genere interpretandi; epist ad Suniam Guniam Fritillam*; and he often complains of the corruption of his Greek copies in his commentaries upon the Prophets. Now Bellarmine, lib. 2, de verbo, dei c. 6. holds, that the copies of this famous translation, are *so corrupted* that they seem to make a new, and quite a different translation, as he proves, by many arguments, of which, *one is as follows*—Genesis xxvi. When the servants of Isaac say, according to the Septuagint, "we have not found water," whereas they should say, "we have found water;" as is

proved by the Hebrew, by Isaac's own words, calling the name of that place, "abundance," for the plenty of water found in it.

And I am, Rev. Sir,

Your obedient Servant,

VERAX.

### LETTER III.

*London, May 12th, 1837.*

REV. SIR,

I come now to the New Testament, which almost all of it (except St. Matthew's Gospel,) was by the Evangelist's themselves written in Greek. The *chief points of our Faith depend on the New Testament*. If the copies in this language agree not exactly and in all places (for falsity in one place, proves the possibility of falsity in other places) with the first copies written by the Evangelists; our judge (for whose sole authority Protestants plead,) will be convinced of corruption, and therefore no infallible judge. Your great Doctor Beza, upon Acts vii. 16, musters up a whole catalogue of corruptions in the Greek copies. And Erasmus, speaking of the 6th chapter of St. Matthew, condemns the Greek of trifling and rash additions. If you will be judged by the Greek copies, then, you must confess, that Christ in the Sacrament gave us his true blood; for all the copies of St. Luke, chap. xxii. 20, read thus, "this cup is the New Testament in my blood, which cup is shed for you." So that the cup, that is, the thing contained in the cup, was the very thing which was shed for us; therefore not wine, but Christ's true blood was the thing contained in the cup. It is a memorable thing related by Mr. Cressy, Exomol cap. 8, nu. 3, in those words, "in my hearing the Protestant Bishop Usher professed, that whereas he had for many years before, a desire to publish the New Testament in Greek with various lections and annotations: and for that purpose, had used great diligence and spent much



money to furnish himself with manuscripts, yet in conclusion, he was forced utterly to desist, lest, if he should ingeniously have noted all the several differences of reading which he himself had collected, the incredible multitude of them almost in every verse, should rather have made men atheistical than satisfy them in the true reading of any passage; an evident sign, that the governors of the church did not rely only upon what was in writing."—So far Mr. Cressy; and I beg leave to remark, though Mr. Cressy twice printed the above, and though others did also publish the same, yet, Bishop Usher seeing this done, never disclaimed it. Therefore, I have every reason to believe it true. And if it be true, how wonderfully corrupted is your only judge. Now, Rev. Sir, I ask, when in those latter days printing was invented, how these persons, who caused the Greek translation (which we have) to be printed; how (I say) could they know for certain, that the reading (which they thought good to follow in their printed copies) was the true reading? or, how could any man tell, which written copy of Bishop Usher's, was the true written copy? Let us know our judge before we are obliged to accept him in all matters. You make us know that he is corrupted in many places, and others inform us that he is corrupted in many more; and convinced I am, Rev. Sir, that corrupted judges are not competent judges; crooked rules, are not good directors. The rule that is given to us all by God, must be a rule easily applicable to all. For this reason, you say all must read the Scriptures; and your meaning is, (and must be,) that they must read the true Scriptures; that is, some true copy of the true books of Scripture. By what means shall they be assured, that they read the true copy, there being such an incredible difference between copies which are set forth as true? Not one among one hundred thousand, can have this assurance; either, for want of means to get the reading of these manuscripts, or, for want of skill to read them, and understand them, so as to inform himself of their agreeing in all points necessary; especially, seeing that you so little agree in teaching us which points be necessary and fundamental, that you could never yet be able to give us the number of them; much less, to tell us which they were, or in what books or chapters of the Bible they were to be found. Wherefore, he who will upon his own knowledge, and not upon some other man's credit (far inferior to a

general council) inform himself of the truth of his copy, sufficiently to have a full assurance, that it is the true undoubted copy, of the true undoubted word of God; he, (I say) who will so much as hope to do this, is not one among one hundred thousand. How then can this be the rule given by Almighty God, to be applied by every man, to judge by it for himself? by which *one* among one hundred thousand, cannot be able to judge for himself; whether this undoubtedly be that rule given him by Almighty God. How excellently has Seneca said, "Omnia delibera cum amico, sed prius delibera de amico," "all consultations with thy sure friend make, but first consult whom for his friend to take." Before you consult the whole business of your eternity with this copy, first consult how sure you are of the truth and correctness of this your copy. If every man (as Protestants will have it) is to judge for himself in points which so nearly concern himself, then doubtless, in the very first place, he is to judge for himself of this point above all points, which concerns him as much as that, upon which all other points of the highest concern wholly depend.

Thus you see, Rev. Sir, how not one among one hundred thousand escapes being gulled by you, whilst you all make him believe, that if he will follow you, he shall see with his own eyes, what he does, and he shall judge for himself—and not take his religion upon trust, as you make them believe we do, because we trust General Councils. Oh, dearest friends in Christ, for his, and for your own sakes, open your eyes and you shall presently see, whether we or you be those who take up our faith on trust. Do we do this, because we believe and trust General Councils? These Councils even in human knowledge and sincerity of judgment, far excel any private man, trusted by you in this capital point; and besides human knowledge, they have the infallible assistance of the Holy Ghost promised to them.

The Catholic and Apostolic *Church is a judge*, to which the multitude of people may have free access; and hear *plainly*, clearly, and undoubtedly, what is delivered as true, by the sentence of this infallible judge; and such a judge it beseemed the Divine Providence to give the people, if he seriously desired to bring them, by belief of the only true Faith, to salvation.

I shall now lay before you, a very few (out of several, which I could produce) undeniable proofs of the great falsity which is found in the translators of your own religion, and

in whom you so much trust, that hence you may see, how little they are to be trusted by you in a matter of such consequence. Luther (the Father of the Reformation) set forth a translation, which how good it was, you shall hear from your great Doctor Zuinglius—Lib. de Sacra, fol. 412, "Luther was, (says he) a foul corrupter, and falsifier of the word of God; one who followed the Marcionists and Arians, that razed out such places of holy writ as were against him: thou dost (Luther) corrupt the word of God, thou art seen to be a manifest and common corrupter and perverter of the Holy scriptures. How much are we ashamed of thee, who have hitherto esteemed thee," &c. &c. And Luther himself, twenty years after, confessed he had *often erred*, because he had trusted too much to the glosses of the Rabbins; as you may see in Cochæleus in actis Lutheri—*here is another way for translators to err, which we did not think of before*. It is also worth mentioning that Bellarmine in his sermon upon Pentecost, says of Luther, "Those, (he says) who have diligently read the books of Luther, bear witness, that he in the New Testament only, (so small a part of the Bible) has changed *above one thousand places*. Luther (he adds) has set forth the Gospels seven times, every time most different from all the former." So much for Luther. After him came Zuinglius, who published a Bible, with the help of his disciples, which being printed at Zurick, the Printer sent one of them to Luther, but he, rejecting it, sent it back again to him, as you may see in the Protestant Apology, Tract 1, s. 10, Sub. 4.—This apology sets down all that here follows, what Luther said of those Zuinglian translations, "That they were fools, asses, Antichrists, deceivers, and of an ass-like understanding."

That Beza reproves the translation of Ocolampadius, (who with Zuinglius and Carlostadius first began your reformation in regard of the real presence), Beza said of it, "The Basilian translation is in many places wicked, and altogether differing from the mind of the Holy Ghost." The same great Beza calls the highly esteemed translation of Castalio, "to be sacrilegious, wicked and Ethnical." But Castalio was quit with Beza, for he wrote an entire book against Beza's translation, saying, "To note all his errors (in translating) would require a great volume"! Here, Rev. Sir, are all your great doctors of the Reformation, one condemning the other's translation; and recollect I have only given you a few examples. Mr. Broughton (one

of the first Hebrew and Greek scholars then in England) in his list of corruptions which he gave to the Bishops, says as follows, "That their public translation of the scriptures into English, is such, as perverteth the text of the Old Testament in *Eight hundred and forty eight places*, and that it causeth millions and millions to reject the New Testament, and to run to eternal flames." Your present English translation of the scriptures stands accused of *many and gross corruptions*. *I will only note one or two of them*: your English translators wished to make the world believe, that Faith *only* could save them; a damnable doctrine, and unknown to the greatest Doctors of the church, which could not be, were it the only thing which did justify and save us, as your translators wished to persuade us, when translating what Christ said to the blind man, whom he cured—Luke xviii. 43, your translators make Christ to say, "thy faith saved thee," when they ought to have said, "thy faith has made thee whole."

And again, though Christ by way of counsel, proposed in a general manner, the embracing of a chaste, single life, (Matt. xix. 11, 12,) saying, "he that is able to receive it, let him receive it," your translator\* wished to make you believe, not only that every one did not receive this doctrine, but he makes Christ in the former verse tell us, "all men cannot receive this saying," whereas Christ only said, "all men do not receive this saying," as is evident out of the Greek. Is this fair dealing? is it all one to say, all do not lead single lives, and to say, all men cannot lead single lives, though they use *fasting, praying, &c. &c.* This is as wilful an error, as it would be in one who heard me say, (and who put it down in writing to prevent mistakes,) all men are not honest, should report that I said, all men cannot be honest.

When I see a translator having no scruple whatever in falsifying God's word in favor of his own opinion, have I not just reason to say, I cannot be sure of my faith in all points. Nothing can be more clear than that God never ordered man to seek for the truth only at a deceiver's mouth; for I have proved your translations to be downright false. Would God, who loves souls so well, give them no better means to know the truth, wholly necessary to salva-

\* Matt. xix. 11, "All men receive not this word." Protestants have corrupted this text, by rendering it, "All men cannot receive this saying," to excuse the sacrilegious marriages of the first reformers.

tion? True it is, faith does rely upon the truth of God, who said such a thing to be so and so. But if your translators tell me, that God said such a thing was so and so! and yet God said no such thing, but another thing very different in place of which your translators ignorantly or wilfully obtrude this thing—here manifestly I am left leaning with all my force ON A FALSEHOOD.

To end then this matter, Rev. Sir, I maintain that you have not among you any copy, which you undoubtedly know, so much as by evidence of human knowledge, to be God's undoubted word;—yes, I repeat, you know not which be the true own hand written originals, which Protestants are obliged to confess have perished. Will you then, Rev. Sir, who contend (I mean Protestants) so eagerly to have nothing believed, for which there is not clear Scripture,—have us in the next important point of belief, believe that, for which we have *neither scripture* nor the evidence of human reason. If you say the Divine Providence, would doubtless keep the copies of the originals uncorrupted, because otherwise we should have no sure rule of faith; I answer, that this is to suppose the very thing in question, whether Christ gave us Scripture as our only rule—because it is clear that standing on human evidence, *no copy* can be free of the guilt of corruption. Therefore, God would have no copy at all to be our rule of faith, but has provided for our direction another way, namely, the authority and infallibility of his Church. Remember the words of our blessed Lord, “and behold I am with you (his Church) all days, even to the consummation of the world.”

And I am, Rev. Sir,

Your obedient servant,

VERAX.

## LETTER IV.

London, June 1st, 1837.

REV. SIR,

I now propose a difficult question to you, which, in the principles of your religion, I conceive to be unanswerable. Protestants do not less believe all things written in St. Matthew's gospel, than they believe all things written in any other Book of the Scripture; and I maintain, that even your *most learned Doctors*, have no other authority for all things in St. Matthew's gospel, but the authority of a translation, made by one, whom none of us knew anything about; and so we can neither assure ourselves of his fidelity, nor of his skill, nor of his care to use a true copy—nor I of his industry in the use thereof, &c. Now you will tell me, (and it is quite true,) that translations (prescinding from any decree of the church approving of them) have only so far authority, as far as they agree with the true original; but it is impossible for you (or the Protestant Church) to know how far the translated copies of St. Matthew's gospel agree with the original; because, for these many ages, there has not been known throughout the *whole world*, any one copy of the original hand-writing of St. Matthew, who wrote in that kind of Hebrew, which the Jews spoke in his days, as all and every one of the ancient fathers (who have written on this subject, and whose works we have) testify; and St. Jerome (*libro de scriptorib Ecclesiasticis*) affirms himself to have seen, and *to have also written out that Hebrew copy*. But for these many ages, no Hebrew copy has appeared in the world, which with any sufficient probability, could be shewn to be a true copy; whence it is evident, that none of you all can tell, how far the translations we have of that Hebrew copy, agree with the Hebrew copy; therefore not one of you all can tell, how far these translations, which we now have, be of Divine authority, and how far we may admit them as God's undoubted word; there being no reason why we should admit them more in one place (upon St. Matthew's authority) than in another; and there being no cause why we should admit of the whole translation, made I know not by whom,

rather than of other translations, which we know to have been made with all the greatest industry which human ability can afford; whence I can neither admit the whole translation as Divine, nor any part of it; rather than the part I admit not, I not knowing any one part to agree more with the true original, than the other. All the whole gospel I cannot receive as Divine, for no translation whatever, (much less the translation of a man unknown) is to be admitted as Divine and infallible, there being no such in all Europe, as you must allow, and cannot deny. Hence I demonstrate that you believe not St. Matthew's gospel with Divine faith, for you cannot say, that you give credit to any one thing in it on the authority of the writer of it, because you know not one thing delivered from God by the writer to you, but upon the authority of the translation, which is no further divine than agreeing with the true copy; which agreement you neither know to be in this one point, or any other you can name. How can I know how the translation agrees with the original, if I know not what the original saith?

Again, to believe St. Matthew's gospel is as necessary to salvation, as to believe St. Luke's or St. John's; but no infallible scripture (translations not being infallible) tells you that St. Matthew's gospel is the undoubted word of God. How will you then prove this by scripture against the Marcionists, the Cerdonists, and the Manicheens, who deny this gospel to be God's word? All points necessary to salvation, you say (Protestants) are plainly set down in scripture; shew me this point clearly set down. Here then I have one necessary point more, not plainly set down in scripture. Neither can you (Protestants) say, that you, by the very reading this translation, can discover a light, shewing it, as clearly as the sun, to be God's word; for though I can see no reason why such light might not be discovered, as well in true translations, as in true originals; yet, because you, of your religion, who only have eyes to see this light, profess (as your greatest scripture Doctors affirm,) that there is not one infallible translation in Europe; and because we see, (even such Doctors as they are,) not so much as hope to discover, by such a light, true translations from false ones; but to bestow great pains in conferring the several copies of their several translations, with the best copies of the originals which they can find, and by the agreeing, or not agreeing with these best copies, to approve or reprove these translations; we are by this convinced, that they trust

nothing to this clear light, which if it were a reality, and not a real fancy, were the best guide of all, and would save them infinite pains. Yes, whatsoever they boast of this light, which yet even in the approving or reproving the copies of the original itself, they trust nothing to it. If I thought they trusted to such an ungrounded imagination, neither I nor any one of my opinion (nor of your's either, I think) would even buy one copy of their translations.

Now, if you cannot discover any such light, assuring you of the truth of all things in St. Matthew's gospel, I am sure you cannot do so in St. John's or St. Luke's or any other. And your own consciences cannot but tell you, that the light discovering itself in St. Matthew's, is as great as in any other book of scripture; but this light is now clearly shown to be insufficient to prove St. Matthew's gospel to be divine, it being only a translation which your great doctors confess to be fallible; neither is there any means to know one part of it to be more infallible than another, upon the authority of the writer thereof; because we know not which part agrees with the true copy of the writer. You may say you fix your faith upon what is translated, and not upon the translation. But, I reply by saying, if you fix your faith upon what is translated by a false translator, you may soon fix your faith upon a downright falsehood; at least, you cannot tell when you do so, and when you do not; for you know not whether the thing delivered be agreeable to God's word, or only to the interpreter's fancy; especially when you know not of what credit the interpreter is. Do you know it, because your fancy tells you, this is God's word? Then, thus we may have a double fantastical assurance, and nothing else; one from the unknown interpreter's fancy, another from your own. I thought your faith had relied on God's written word. What written word is that which can neither be shown assuredly written in any original, nor in any copy, nor in any translation of the original copy? If you fly at last to that miserable shift, as to say, that the illumination of the spirit can tell you God's word, without the mediation of any certain undoubted means conveying it to you; then you must needs be prophets all, and every one of your religion. Who ever heard of such a church in the world, in which there be as many prophets as there be men and women?

This is not the church of St. Paul, in which he said, (1 Cor. xii. 19,) "Be all prophets?" and in which he gave only some prophets (Eph iv. 11). But all of you, who



know immediately from God, that which no mediate means conveyeth to you, must needs be true prophets. If this be true, then also any English clown, by the like illumination, communicated to him in the reading of his English translation, may as well, and better (because by Divine illumination), be assured, that all is true which is in his English translated Bible; and so by the same means, be assured that it is a very true translation, though he neither knew Greek nor Hebrew. And indeed Greek and Hebrew only help you to confer the translation with the originals; but St. Matthew's original copy, not being for many ages visible in the world, can be no more conferred with by your Hebreicians, than by this English clown. And if his illumination assures him of all that is written in St. Matthew's gospel, we will with one consent, grant that it may assure him as well, that all other parts of the scriptures be God's word. What then need Protestants talk of conferring with the originals, or knowing Greek or Hebrew. Now, at last, I hope, when the Protestant religion so universally allows to every man and woman who believes in St. Matthew's gospel, so large a measure of Divine illumination, that it is sufficient to ground an infallible belief; Protestants must confess themselves to speak most unjustly, if they offer to deny the like illumination to the whole church represented in a general council: so now we shall have a church infallible, which is all I am contending for. And tell me not, that you are not assured, whether they in general councils have used the due means to obtain this illumination, for I shall as easily tell you that neither I, nor my brethren, be assured that you, and your brethren, have used due means to obtain this illumination concerning every book, chapter, and verse of scripture, assuring them all to be God's word; especially when they utter contradictions so frequent as we see they do.—In conclusion, Rev. Sir, I will ask you to prove to me by Scripture, the following necessary articles of faith:—First, The creed of St. Athanasius has ever been admitted by all succeeding true believers, and your Protestant Church professes to believe it, and used to read it in their common prayer. In this creed you yourselves profess to believe several points, nowhere contained in the Bible in plain terms—"As that God the Father is not begotten; that God the Son is not made, but begotten by his Father only; that God the Holy Ghost is neither made or begotten, but does proceed, and that from the

Father and the Son," and that he who will be saved must believe this.—For this is an article of that Catholic faith, which faith, without a man holds entirely and inviolably without all doubt, he shall perish eternally. Note by the way how plainly you contradict yourselves who subscribe to the truth of all that has been said of the necessity that there is to salvation, to believe all the aforesaid particulars here expressed by St. Athanasius. And yet you will hold the Greek Church for a true church, which declares flatly against St. Athanasius, though the holding of it entirely be necessary to salvation. To this I might add, that in this same book of Common Prayer (Protestants) in another creed believe, "That Christ is of one substance with the Father, and that the Holy Ghost proceeds from the Father and the Son; for which words the Greek Church holds us all Heretics. And yet your learned doctors of the Protestant Church will hold them to be a true church. But that which I press is, that we are bound to give an infallible assent to this article of "God the Son, being of one substance with the Father." But you (Protestants) who will give no infallible assent to any thing but God's written word cannot possibly give infallible assent to this article, which is no where clearly set down in Scripture. For an Arian cobbler will easily put aside all the texts you can bring.

2nd.—For another point, not contained in Scripture, I bring the Baptism of Children, which is wholly necessary to the salvation of children. The learned Layman, l. 5, t. 2, c. 6, nu. 11, "That it has been by some observed that the third part of mankind died before the seventh year of their age." The third part then of mankind is concerned in this one point, of giving lawful baptism to them, when they are children; and yet, a point so necessary to the salvation of many, is no where plainly set down in Scripture. The learned Protestant, Dr. Taylor, says in his defence of Episcopacy, s. 9, p. 100, "Baptism of Infants, is of ordinary necessity to all that ever cried; and yet the church has founded this rite upon the Tradition of the Apostles." And again he adds, "and therefore a great Master of Geneva, in a book he wrote against the Anabaptists, was forced to fly to apostolical tradition." Here is the very thing ingenuously confessed, which I labour to prove; that we must trust the church's tradition for this point, the necessity of which is so great, that the same learned Doctor adds, "they that deny this, are by the just anathema of the

Catholic church, confidently condemned as heretics." The Pelagians were even accounted heretics in this respect, that they (as St. Augustin witnessed, Heres. 88,) taught, "although infants be not baptised, they shall possess an eternal and blessed life, though it be not of the kingdom of God." Those Protestants are far bolder, who admit them even into the Kingdom of Heaven itself. Origen, who lived just upon the second age, (which age knew best the tradition of the first age) writes thus, cap 6, Epistola ad Romanos: "The church from the Apostles has received the tradition to give baptism even to little ones." And the great St. Augustin is witness of the continuance of this tradition in his age; as also that this point ought not to be believed at all, but upon tradition. (Note his words,) "The custom of our mother, the church, in baptising little ones, is not to be condemned, neither is it by any means to be reputed superfluous; neither ought it to be believed at all, without it were on apostolical tradition."—(Lib. 10, de Gen. ad lit. c. 22.) Note that he esteems the belief of this necessity to be so weakly grounded in scripture, that it ought not at all to be believed without it came down to us by tradition. All things, say you (Protestants), which are necessary to be believed or done, for obtaining salvation, are clearly put down in Scripture. I have shewn this to be false.

And I am, Rev. Sir,

Your obedient servant,

VERA X.

P.S.—There are no less than two hundred several interpretations of these words, "This is my Body": which interpretations, although they be not allowed of by your religion, yet they all of them proceed from this very ground of your religion, taking the word of God, not as it sounds, not as expounded by the church, but as every one in his private judgment does really think it ought to be expounded.

See, Rev. Sir, the vast number of religions, (all following and teaching *different Doctrines*.) sprung up by following this, your PRINCIPLE OF PRIVATE JUDGMENT.

## LETTER V.

*London, July 15th, 1837.*

REV. SIR,

The Catholic Church asserts, that the Bible, by itself alone, is not this judge, or rule, appointed by God, to decide all necessary controversies, without you take the Bible as it (by many and very clear texts,) sends us for more full instruction to the Church. In this sense, it is most true, that the Bible is a very sufficient rule; but Catholics deny that, which our adversaries affirm, that the Bible, taken by itself, is sufficient to decide and end all controversies. This I prove first by an argument so manifest, that in these days, he must be blinded indeed, who will not see the truth of it. Do we not behold the Bible daily consulted, place conferred with place, the best originals searched for, and yet, after this, do we not perceive that controversies about the chief points of religion are so far from being lessened, that they are daily increasing? Do not those who believe in the trinity, and those who deny it—those who believe the divinity of Christ, and those who deny it—those who believe the necessity of baptism, and those who deny it—those who believe the real presence, and those who deny it—all learn their contradictory doctrines from the Scripture? What then! Is the Scripture in contradiction with itself? Surely not. It is essentially consistent in its true sense; but the interpretations of its meaning, given by those who follow their own private judgment, are evidently contradictory. Where, then, are certainty and truth to be found amidst these contradictory interpretations of the sense of the Holy Scriptures? How can it be truly ascertained by them what Christ really taught, instituted, and commanded, and what conditions of salvation Christ really prescribed?

No sooner had Martin Luther broached this principle, Rev. Sir, that every man might take the Bible into his hand, and follow that interpretation which, after due diligence used, he thought to be the best, there sprung up an incredible number of different sects. For in Anno Domini, 1526, Carlostadius, Zuinglius, and Ecolampadius, began to

preach that opinion of the Sacramentarians, which denies Christ to be really present in the sacrament (an opinion which Luther cursed until his death).

The year after, Paciomontanus and Rothomannus, retaining other opinions of Luther, brought in Anabaptism; and these Anabaptists have so increased, that they are divided into no less than twenty different sects, all particularly described by Spanhemius. In fine, Luther himself, and his disciples, made so many changes in their new religion, that Œcolampadius complained severely of them for so doing. He says: "If we reflect upon your dissensions, surely, there are almost found among you seventy-seven changes."—(*Æqua responsio ad Lutherum Præfat.*)

Their chief permanent sects were, the Antimonians, Oscandrians, Majorists, Synergists, Stancarians, Amsdorsians, Flavians, Substantiatians, Accidentarians, Adiaphorists, Musculans, Pseffringians, Ubiquists. So much for Lutherans.

In the year 1538, John Calvin, a disciple of Zuinglius, despising his master, set up for himself, adding many opinions to that of the Sacramentarians. This man's religion and his disciples began so quickly to be divided and sub-divided into so many sects, that Luther lived to write thus of them: "I scarce ever read of a more deformed heresy, which, from the beginning, was divided into so many heads, such a number of sects, (mark what follows,) not one like another, and such variety and disagreement of opinions."—tom. vii. f. 380. And in another place he adds: "Six or seven sects of them to have sprung up in the short space of two years."—tom. vi. f. 335. Thus Luther spoke of them at their beginning. We, at this day, see his English disciples as fond of changes as any of their forefathers were.

All this confusion proceeds, Rev. Sir, from this one principle of thrusting the Bible (in the vulgar language) into every hand, teaching them this principle; behold, here is the only true rule, God has given it to you to govern yourselves with; and by which every one is to judge for himself what is true doctrine and what is false, after he has used the proper industry to find it out. Though even after the use, Rev. Sir, of all this industry, we behold no end, or any prospect of ending—those controversies still increasing, and increasing like snow falling from a mountain.

A second reason, much illustrating the former, (standing only to the sentence given by God in the Bible) is this:

that whilst we take thus the Scriptures for our only rule, and God, as he spoke by the Scripture alone, for our only judge, we must fall into vast confusion, for every one of us, having our private judgments, as different almost from one another as our faces are, and our judgments so weak in important matters, how can it be but that we should frame different judgments of the true sense and interpretation of that sentence which we find by God in Scripture?

Tertullian wittily observed, "what was lawful to Valentinus, was lawful to the Valentinians." As lawfully as Luther, Zuinglius, Calvin, and others, who separated themselves from the Catholic Church, so at least it was equally lawful for the Lutherans, Zuinglians, and Calvinists, to separate themselves from them and their new prelates and pastors; and may, according to the example which these men gave them, shake off this remnant of dependency, not only of higher prelates, but also of all inferior curates; for this is nothing else but following the example given to them. But to explain this point more clearly, let us take an Arian cobbler, and give him a great principle of an eminent Protestant divine, namely, (Dr. Ferns,) that his part is the negative; for he denies the affirmative doctrine of those who teach that God the Son is of the very self-same substance with his Father; and that, consequently, our Church must shew him evident scripture for what we affirm. If you tell him that the great Council of Nice has unanimously declared the sense of these words in scripture, "I and my Father are one thing," to be this, that God the Son is one and the self-same substance with his Father, though yet he be a different person;—Well, (he will say,) I reverence councils very much, but I must peruse their decrees, and see how far they agree with scripture. He accordingly argues with himself, and begins to consider how God the Father and his Son are one thing, being quite different persons; and surely, he says, this different personality must, in all reason, be a different thing, they being quite different persons. How then, he says, are they one thing? Is it not, perhaps, the true meaning of these words, that they are one thing only by affection, as I have often heard some of our most learned Doctors declare? This I can easily understand. I will see, he says, a little further, whether this interpretation, conferred with other texts of Scripture, may not be found to be very good. I conferred it with the text, which one of our most learned Doctors cited out of St. John,

xvii. 21, when Christ prays to his Father, "That all his disciples may be one thing, as thou Father in me, and I in thee."

Here I remarked, that Christ demanded that his disciples might be one thing, as he and his Father are one thing. Now every body sees, that Christ never prayed, that his disciples might be one substance with him. Hence, I manifestly conclude, that I now am not convinced of my negative opinion, for which I have all human reasons to support me; but on the contrary, I bring to sustain my opinion, the evident demonstration of Scripture, against the public authority of the Council of Nice. Wherefore, if the followers of that council press me to make public profession, that God the Son is of the same substance with his Father, I may, and must gainsay them all. Great Reformers, therefore, either convince this Arian cobbler, or give us better proofs why you deny that these, your principles, open a door for all sectaries, and even for those sectaries who overthrow the very foundation of all true religion, as this Arian cobbler does; and just as this Arian cobbler proceeds in denying this consubstantiation, so you proceed, Rev. Sir, in denying transubstantiation; only he, who denies consubstantiation, has incomparably stronger reasons and better authority of Scripture for himself.

A third reason why we Catholics declare Scripture, not to be our only judge, is, that our very adversaries confess no one book of Scripture, nor no certain number of canonical books, to be our judge; but they say, the whole canon or all the canonical books together, make up the only rule, by which we are to be entirely directed. Now, if this be so, that you will have us judged by all canonical books, then you must agree and tell us, which books for certain be those, which belong to the making up of the whole number of canonical books. For, it is a most reasonable request on my part to ask you, by what judge, you would have us to be judged? You say, by all canonical books. Give me leave here to ask you, Rev. Sir, how many, and what books they may be? Your English Bible thrusts out of the canon, and places among the apochrypha, some half a score of books, which the Catholic Church holds for canonical. Again your English Bible takes into the canon of Scripture, several books which your Lutheran brethren cast out; as the Epistle of St. Paul to the Hebrews, the Epistle of St. James, the second Epistle of St. Peter, the second and third of St.

John, the Epistle of St. Jude, and the Revelations. I now tell you, Rev. Sir, to agree at least, first, what books you would have the canon to be completely composed of, and then press us, by your arguments, to be judged by them alone. This, at least, we have reason to demand; and also we conceive ourselves to be entitled to exact of you, to demonstrate to us what books of the Macchabees, (by which we prove Purgatory, and the other books which you are pleased not to allow to be canonical,) do not belong to the true canon of scripture. Yet when you have done this, or allowed us all these books for canonical, we shall not have the number of books requisite to make the full canon;—hence follows a fourth reason, that many and very many of the canonical books of scripture, have quite perished, and have never even appeared in the days of the early fathers of the church, so that nothing but the names of these books have come to us.

Adamus Contzen, in his Proemial questions to his commentaries on the four Gospels, Q. 4, 8, does not only affirm, but most solidly proves, that no fewer than twenty several books of Scripture, have thus wholly perished. Serrarius does the same. I will give you the names of some of these books. In the book of Numbers, xxi. 14, we read thus, "It is said in the book of the wars of the Lord." Where is this book? It is quite perished. In the third book of Kings, (which you call the first) iv. 32, "Solomon spoke three thousand proverbs; and his canticles were one thousand and five." Where are these books? what a small part have we of them. In the second book of Chronicles, ix. 29, it is said, "Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the Prophet, and in the prophecy of Ahijah, and in the version of Iddo?" where are those three several prophetic books? they have all perished. And the first book of Chronicles ends with these words, "Now the acts of David the King, first and last, behold, be they not written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer?" Where are these prophetic books? they are quite lost. In the last to the Collossians, St. Paul commands to be read in the church, the Epistle from Laodicea. Where is it? it appears not. He also in his first to the Corinthians, v. 9, saith, "I wrote to you an Epistle." Where is this Epistle which he wrote to them before the first Epistle which we have? it appears



not. St. Matthew, (whose Hebrew Gospel is quite lost) in his chap. xxvii. 9, cites words spoken by the Prophet Jeremiah, which are not to be found in Jeremiah, as we now have him; wherefore, part of Jeremiah the Prophet, is also perished; as Contzen on this place excellently proves, out of Chron. 2, xxxv. 26. St. Matthew also, chap. ii. 23, saith, "It was spoken by the Prophets, 'He shall be called a Nazaren.'" The books of those Prophets who spoke this, are also perished, for we find Christ never called a Nazaren, in all the prophetic books which we have.

Whence St. Chrysostom, writing on this place, (Homil. 9,) in St. Matthew, says, "Many of the Prophetical books have perished; for the Jews being careless, and not only careless, but also impious, they have carelessly lost some of these monuments; others they have partly burnt, partly torn into pieces." So far St. Chrysostom. Now those books which the Jews, out of impious malice, burnt, or tore to pieces, are most likely to have been such, as they saw the Apostles to cite most frequently, for the proofs of the Christian doctrine; as also it appears by their making away with these prophetical books, cited by St. Matthew, (see St. Justin against Tryphon,) shewing that the Jews made away with many books of the Old Testament, that the New might not seem to agree with it, as it should.

Well then, Rev. Sir, it is evident that many and very many books of Scripture, have quite perished, besides those many which you yourselves, have thrust most unjustly out of your Bible. Will you now have us in all our controversies about necessary articles, to be entirely judged by all the books of Scripture? Then produce them all, that we may know their contents. For, who can doubt but many things, as necessary as others that are in the books we have, were written in those books, which we have not? the malicious Jews having very likely first destroyed those books which contained those passages, which were most in favour of our Religion. Let me ask you now, as a Minister of the Church of England, where is it written that all things necessary to be believed, are written in the books which we now have? Cite me a text proving this, and I have done. Nay, you yourselves teach, that all the whole body of the books of Scripture is required, in order to shew us those articles necessary to salvation. Yes, I say, I can shew no less than twenty-four necessary articles, which are not contained in any of those books of Scripture which we have:

whether they were contained in the books which have perished; no man but a Prophet can tell; or if they were, then (now at least) since they are perished, we cannot know these necessary articles by them; yet, these articles being necessary to be known, God must have provided us some other means to know them.

A fifth reason, if all the books of Scripture, or some particular number of them, had contained the only necessary direction for every man to guide himself by, in all points necessary to salvation, it cannot be doubted but the apostles, who spent all their labours and lives in seeking the salvation of souls, and who knew very well that, on the one side, true faith, in matters necessary for belief and practice, was wholly necessary to the salvation of every one; and knew also, on the other side, (as you must say,) that the only means appointed by God for their necessary direction in this necessary faith, was the Scripture, and nothing but the Scripture, by which every man was to judge for himself; it cannot, I say, be doubted, but they (had this been true) would either themselves have procured the Scriptures to be put into such languages as the common people of so many different nations use and understand; for without their understanding the Scriptures, it is out of their power to direct themselves by them; it is impossible to be rightly directed to the knowledge of that faith, without which it is impossible to please God.

The Apostles knew this, Rev. Sir, to the full as well as you, if it be true; and yet we could never learn that they took the least trouble to turn the Scriptures, either all, or that part which is so wholly necessary to salvation, into such languages as the several nations (which they converted) spoke. Neither could we ever hear that their successors, (so very well instructed by them) ever took the least pains to do this, so entirely necessary to be done, if Protestant doctrine be true.

Yet you all deny that their immediate successors set forth our Latin Vulgate edition, which is the most ancient of all the Latin editions: St. Peter and St. Paul living so long at Rome, caused no part of the Bible to be translated into the Romish language; even St. Paul writes to them in Greek. Some I know will answer, that the apostles took this care, because they wrote the greatest part of the New Testament in Greek, and then they being obliged to prove that Greek was understood either by all or by the greater

part of the world; they prove this most pitifully by only citing, Tully pro Archia Poeta, saying, Græca omnibus fere gentibus leguntur: Greek is read almost in all nations. I answer, that as we commonly say, that Tully and Virgil, in Latin, are read by all nations; and yet our only meaning is, that the better informed persons of all nations, read these Latin books; the Scripture, Acts ii. intending purposely to give us the names of several people, whose languages were all different one from the other at the beginning of the church; namely, Pontus, Cappadocia, Asia (Minor), Phrygia, Pamphilia, all which places are situated between that city which is now called Constantinople, and the city of Antioch: within that space of country is also Galatia, which St. Jerome mentions to have had a language somewhat like that which was spoken at Trevers.

Now, even in these places, where a man, by Tully's words, would most imagine the Greek tongue to be the vulgar language, it is manifest (by Scripture itself) that it was not so; surely we have all reason to imagine, that in more remote parts, both in the East, the West, the North, and the South, it was in few places the vulgar language, in respect of the greatest part of the whole world.

I beg also to remind you here, Rev. Sir, how much you cry out against us, for using the Latin language in our common public prayer, though this language is so well understood by all well-bred persons; and yet this, our common public prayer, is a thing only offered to God for the people of all nations, and not a thing spoken to the people of all nations for their necessary instruction, as you say all the Scripture was.

And, moreover, the mass is offered up by a Priest who understands the language in which he offers up these public prayers; but the scripture, especially the New Testament, is delivered to every one (as Protestants teach) in order that every soul may judge by it for himself, and see what is necessary for him to believe, and to do, to work out his salvation; and this is his necessary direction appointed by God to be so. Why then do you not exclaim much more against the Apostles, for not having properly instructed their successors in so important a point, as the communicating or delivering to all nations in such languages as were known to all people, that very rule of faith so wholly necessary for their direction, that all other means are accounted by Protestants fallible, and, consequently, insufficient to bring

forth an infallible assent, such as a true saving faith must be? But the truth is, that the Apostles knew well that oral tradition, joined to the daily profession of the faith so delivered, and to the daily practice, answerable to what they professed, would abundantly suffice for the communicating God's infallible word to all nations.

All this, Rev. Sir, is confirmed by this demonstration:—The Jews, in their captivity at Babylon, quite lost the use and knowledge of the old Hebrew tongue, in which the law and prophets were written, and ever after spoke Syriac, a language mixed with Hebrew and Chaldean; and very few among them understood Hebrew. This is proved by the most learned men of antiquity. *Certum est ante Christum nullam fuisse Versionem Syram.*

It is certain, that before Christ's time, (and some time after,) there was no Scripture translated into the Syriac language; so that, for fourteen generations, the Jews had not the Bible in their vernacular language: but the law and prophets were read in the synagogue, and the psalms were sung in a language which the people no more understood than they now understand Latin.

This was done, Rev. Sir, before Christ's own eyes, and he never found fault with it: an evident proof of the lawfulness of prayer in an unknown tongue, and that God never gave the Scriptures for their only rule or judge; for then it would have been necessary to have it translated into Syriac, the only language they understood.

The whole world, as you well know, Rev. Sir, is mostly composed of unlearned people. For these men, God must have provided some way to know clearly what they are obliged to believe and to do for their salvation. For many things which are to be believed, are most difficult to understand; and many things must be practised, which are very hard to be done; and the belief and practice of these things are essentially necessary. Now, to oblige all mankind to this, without giving them the means to know plainly and clearly what they should believe or do, is a most unreasonable thing to suppose in so just a God as our heavenly Father is. This obligation then, in every particular point which we are obliged to believe and to do for the obtaining heaven and avoiding hell, must be clearly shewn to every one, in all and in every one of these particulars. The means by which this is only to be done, Protestants teach, is the Scripture alone. Wherefore an unavoidable necessity de-

volves on the Protestant Church, Rev. Sir, to affirm, "that all things necessary to be believed or done, are plainly set down in Scripture;" and, consequently, what is not so delivered, is thereby sufficiently signified not to be necessary.

I shall first examine those first words that Protestants assert, "All things necessary to be believed or done." These words must of necessity be understood, so that all things are plainly set down in Scripture which are necessary. 1st. To the universal church, as it is a community. 2nd. All things which are necessary to all such states and degrees, as must necessarily be in so vastly diffused a community. And 3rd. All things which are thus necessary to every single person bound to be of this community. As for the first, the Church being intended by Christ to be a community, diffused through the whole world, and intended to be continued to the end of the world; such a community as this must, by infallible authority, be plainly told many things, wholly necessary for her direction and perpetual preservation, which neither you, Rev. Sir, nor any Protestant, can shew to be plainly set down in Scripture.

As first, she must, by infallible authority, be plainly told in what manner she is, in all times and in all places, to be provided with lawful pastors, and that with perpetual succession; as, whether it be in her power, only to appoint the manner of choosing these pastors? or, if they may be appointed by mere laymen, having secular authority; and that, whether this secular authority be lawfully obtained, or unlawfully usurped? The knowledge of this is necessary; for we are desired not to hear those pastors who enter not by the door.

4. In like manner she must be told, what power these pastors have in respect to one another? whether there be one, or none at all, to have supreme authority over the rest? and who they be? or whether they be all equal, so that the one cannot be judged, corrected, or deposed by the other, or by the secular magistrate? or how many of these pastors must concur to the lawful judging, correcting, or deposing of these pastors? Pastors have such a main influence among their flocks, that, in so vast a community, scarce any thing is more necessary than due and lawful subordination among them, legally appointed, legally observed. What plain text of Scripture tells her, how this is to be done.

5. In like manner she must be told what power these

pastors have over laymen, be they emperors, kings, or other magistrates, or common people? what laws any of these pastors, severally taken, can make? and how strictly these laws oblige? How just the censures be, which are imposed for the breach of them? all which things are of apparent necessity for the direction of the Church, that every one of these pastors may know what in conscience he ought to know, in order not to exceed his power, or not to be defective in his duty.

6. She must in like manner be told that, which so mainly concerns her, in point of universal government, by the highest tribunal upon earth; which tribunal, Potestants acknowledge to be General Councils, and then National Councils. For upon the lawfulness of National Councils, and upon their legal power, (even in regard of making those great changes in religion, as were made by bringing in the Protestant Religion, in place of the Roman Catholic Faith, and dividing from the whole world) depends wholly the lawfulness of the English division, from the Church of Rome, according to its great defenders, Drs. Hammond and Ferns; the latter says, "a National Church hath its judgment within itself, for the receiving and holding the definitions and practices of the Church in general; and may possibly have just cause of dissenting (he means in matters of faith) and reforming; and can do it regularly, according to the way of the Church, by provincial synods; and this is considerable in the English Reformation." See him again more fully in his book against Dr. Champny, (c. 1, num. 24.) a strange, though a necessary contradiction, to lay for one ground of their Faith, "That all things necessary, must be evidently deduced from Scripture; and that, against public authority, evident demonstration of Scripture must be brought in points of dissent." And yet here, to make this authority of a national synod appear so very great, without shewing any single text of Scripture, not so much as obscurely intimating any such thing, even Dr. Ferns could not but evidently have known, that in all Scripture, there is no where any mention made of the authority of national synods; especially in such truly important matters for the salvation of a whole nation. Also, Dr. Ferns could not but know, that neither the name of such a synod, nor the thing signified by this name, were so much as contained in the Bible. What is this then, but to alledge a thing to answer the present purpose? This authority of

national synods, as brought forward by Dr. Ferns, is so weak, that surely he ought to have endeavoured to have supported and proved it, by evident demonstration from Scripture; but the fact is, he advanced what he could by no means prove.

Now, as the salvation of a whole nation is so nearly concerned in the true, or usurped authority of a general Council, and yet, 1st, the Scripture neither tells you, who must of necessity be called to this council, to make the calling lawful—nor, 2dly, who are those that must be assembled to make the assembly full and lawful, or how many may suffice—3ly, How many are necessary to the voting of a decree—4thly, Who must call these men; or what power he has by censures to force them to appear at the time and place appointed—5thly, Who must preside in this assembly—6thly, What power this assembly has to declare all doubts in faith, or whether it can impose precepts under pain of damnation.

7. This community or church must also be plainly told by Scripture, which public service her pastors ought to perform in the church, for it cannot but be a thing of the greatest importance in a whole community, to retain such a public service, as was, at least in substance, appointed by the Apostles; and not to make what changes private individuals, or national synods please; and not to discard that service which all christians of all nations (which were not confessed heretics) every where made use of, which appears by all the most ancient records of antiquity, which could be found in any corner of the world; the beginning of the substantial parts of this liturgy or public service, can never be found out, by the most diligent search as made by Protestants since the Reformation; though the period of every little accidental change appears in many records, which would not have failed to record the beginning of the substance of the liturgy, had it any beginning different from the common beginning of all practices of the Christian Religion, brought in by the Apostles.

8. The Church is every way deeply concerned in the use of lawful or unlawful sacraments, and therefore this (as most requisite,) should be plainly set down in scripture; and yet in all scripture, she can neither find the name of sacrament in this sense which we and our adversaries take it, nor any rule to direct her to know what a sacrament is, or what is required to the lawful administration of true sacraments, which our adversaries hold to be so necessary

to the true church, that in their tenth article, they make it one of their two certain signs and marks, by which the true church may always be known from the false church; and yet (can you believe it?) they, who will have all necessary things set down plainly in Scripture, know very well, that many things necessary concerning the true use of the sacraments, are no where expressed therein; as not one of these things are which I have now mentioned, nor many other things concerning their true use; for example: by whom is every sacrament necessarily to be administered?—whether the persons who administer the sacraments, must have orders or not?—and what orders must they have?—by whom, and in what manner or in what form, must the sacraments be conferred?—or whether we are bound to use the sacraments only when we like, and as often as we please?—for nothing of this point is delivered in Scripture, nor of the other things I have just named, whence many great differences exist among us; all undecided by *Scripture*, which is quite silent on all these points.

Hence some of the Protestant sects require consecrated bishops, for the ordaining priests and deacons, and these bishops ordain with such forms that were never known by antiquity; and without these priests, Protestants say there is no lawful administering of the sacraments, at least in public. Yes, though Protestants hold matrimony to be *no sacrament*, yet we see them all most scrupulous, unless it be performed by an ordained priest, a thing manifestly not expressed in scripture, to which, notwithstanding, they all contend nothing to be added. Others, therefore, with much more reason, answer, that what is not plainly set down in scripture, is thereby signified not to be necessary; and I here beg to remark, Rev. Sir, that it is not set down plainly in Scripture. Necessarily priests are to be so ordained, or are only to administer the sacraments, or that they only should have the power to bless the bread; for where is this written? Did not Christ, after he had taken the wine, say, “Drink ye all,” which words import a command to Laymen to drink of it (as Protestants say). Why therefore do not these words, “Do you this,” concern all lay-people as well as your priests, who can shew no better authority why they only should bless the bread and wine? You differ also whether the bread must be of wheat or barley, oats or peas. In baptism, some will have such and such words to be necessary; others will allow baptism



in the name of Christ alone; others will say no words whatever are necessary: for (they say) when our Saviour would have his Apostles "to ask in his name," (St. John xvi. 23, 24,) he is not to be understood as to require that they should use any words; so when he bid them, "go and teach all nations, baptizing them in the name of the Father, &c. &c." (St. Matt. xxviii.) he is not necessarily and plainly to be so understood, as if he ordered them to use any words whatever; for what is not plainly set down in Scripture, is thereby held by Protestants as unnecessary.

9. But most of these things also are necessary to be known by some peculiar sorts of persons, who are obliged to be in this community; for in it there must be lawful pastors, who cannot know themselves to be such, nor carry themselves as such, unless they know themselves to be sent by lawful authority; because (according to Protestant doctrine), Rev. Sir, the other (and the only other) mark of the true church, is set down "in your tenth article" to be the true preaching of the word of God. But how shall they preach unless they be (lawfully) sent? They must know also according to God's ordinance, whether any other persons be their superiors to judge them, correct them, &c. &c. They must know the bounds and limits of their own power over some, or more properly, over all laymen; they must know what their duty is in order to see the decrees of national or general Councils observed, when these Councils are lawful; and, consequently, they must be furnished with sufficient means to know the lawfulness of them; which they never can be, but by knowing those six things specified by me in number 6; not one of these six things being clearly told by Scripture.

These pastors also must know, as I said before, every thing requisite towards the proper administration of the sacraments; they must know whether it be proper to permit women to baptize in case of necessity; as I can shew has always been so held and practised by antiquity, though there is no such thing clearly set down in Scripture. Marriage is also a state of millions of laymen; now something under pain of damnation must be practised, and, consequently known by these men, which, notwithstanding, are not plainly told them in Scripture, as whether they may have two wives or not at one time. We all hold this damnable; and yet this obligation of having but one wife (so hard to many) is nowhere clearly and manifestly set down

in Scripture; again, it is damnable to marry within such and such degrees of kindred as we all hold. Let me ask, where are these degrees of kindred clearly told us in the New Testament? If we are to practise what is in the Old Testament, men may at once have one or more wives; against which you have not one clear text in the New Testament. I might add, that it is necessary for those who marry, to know whether it be lawful to do so without a priest, there being no such thing intimated in Scripture; according to which, holy and mysterious things are known to have been lawfully performed by the ministry of laymen; for the killing of the paschal lamb was both holy and mysterious, and yet done by laymen: why then let me ask, may not marriage be performed without a priest? You have here several points, the knowledge of which is necessary, and yet nowhere set down in plain scripture.

10. In fine, many of the things I have mentioned must, under pain of damnation, be known by them, that they may practise their necessary duty, which obliges all and every one to be of a church which has lawful pastors, and which hath lawful priests, ordained with the matter and form which is necessary by true bishops, and the preachers of which church must have true mission. All must know how far they are bound to obey these their lawful pastors, both with interior submission of judgment in some cases, and also exterior conformity in others; they all must know themselves to belong to a true church, where God is publicly served with that public service which the Apostles brought into the church, and commended to their successors. Every one is bound not to work on the Sundays, though neither this nor yet many other things are plainly set down in scripture. Here we have many of these points specified, only for the full declaration of these words, necessary to salvation, all which, you say, are plainly set down in scripture.

11. Let us now take a view of these words, "plainly set down in scripture," that all may plainly see how many more new and very great difficulties spring from them. The first difficulty (cleared by no plain scripture) is, whether the book of scripture in which such a point is set down, be God's word or not, as when it be written in the book of Toby, Judith, the Maccabees, the Apocalypse?

The second difficulty, (cleared also by no *plain scripture*), is, whether, though such a book be God's word, yet how

am I to be assured that it has not been corrupted in the chapter or verse regarding the point in dispute.

The third difficulty, (cleared plainly by no scripture,) is, that these words on which the controversy depends, be infallibly taken in this place in their common or usual sense, or perhaps taken figuratively or spoken mystically or some other thing; for how is it possible by scripture only, to have an infallible knowledge of this on which the controversy wholly depends? it depending entirely on the inward free will of God, who perhaps would use only the plain vulgar sense of these words in this place, or would use them figuratively or only mystically. To know this secret free will of God, and that infallibly, I must have such a revelation, or such an assistance of the Holy Ghost, as you will not allow to the church represented in a general council; and, therefore, it cannot be prudently allowed to any private individual, neither can any private individual shew plain scripture in his particular case, to know infallibly this secret will of Almighty God.

The fourth difficulty (not to be cleared by plain scripture) is, that after I have perused the whole scripture purposely to know what I am bound of necessity to believe and to do for my salvation, I find no where plainly told me, that I am to believe and do that only which is plainly told me in scripture; so that, perhaps, I may be bound both to believe and do somewhat not expressed clearly in scripture, especially it not being clear, plain, and manifest by scripture, that I am not to hear the church, nor admit of unwritten tradition, but stand only to what is written.

12. Now we must consider how these words, plainly set down in scripture, be yet liable to a fifth difficulty; which is, that men of quite contrary opinions in matters of faith, say, that such a text says plainly this; another says, it says plainly no such thing; yes, that it says quite the contrary. Witness those words, "this is my body"; which (as Protestants explain it), signifies, this is not my body; and thus we contend whether scripture be plain and clear, which proves that scripture, though submitted to by both, never can end or settle their disputes on the most important matters.

13. A sixth difficulty, and a most fruitful mother of a number of difficulties, ariseth from Protestant explications, declarations, modifications, and limitations, by which you (Protestants) restrain this principle; which you strain so

much at other times, to make it reach home to all points necessary, by a clear decision of them all, even in any necessary controversy.

Dr. Ferns, in his 22d Sect. tells us, "that scripture contains all things of themselves necessary to be believed or done to salvation; not expressly and in so many words, but either so, or else deducible thence by evident and sufficient consequence." And he says in his 26th Sect. "what is necessary to life and faith, is for the most part plainly set down." He says again, "that things thus necessary are not deducible, all by every one who reads; but it is enough if done by pastors and guides, which God appointed in his Church for that purpose; such as attention and diligence in search of the scripture, collation of places, and observing the connections; also sincerity and impartiality in the collection or deductions which they make; also prayer and devotion for assistance in the work."

Thus he, very uncomfortably for the far greater part of the world, who (though most unlearned) are most preposterously invited by the Protestant Church, and all Protestant Divines, even commanded to read the Scriptures, that they may plainly know by themselves what is necessary to be done and to be believed by them in order to be saved; and yet here we are plainly told that these necessary things are not all, but only for the most part, plainly set down; and though they be deducible from Scripture, "yet they are not all deducible by every one who reads, but it is enough if done by their pastors and guides." What, by them all? No, not by them all, but only such as have used all those great diligences here expressed; to which he ought to have added several things more, as perfect skill in Greek and in Hebrew, with the perusal of the true, and the certainly true, originals; which diligence, with all these conditions, one minister among one hundred does not use, and those who have used them cannot be known by the people to have used them; and though they could be known to have done so, yet it must appear evident to every one, that they are using means that are *fallible*.

Now these poor good people are most preposterously taught, to prefer the doctrine of their ministers, thus, and only thus deduced (even according to their own confession) to other means incomparably better. For what the Catholic Church teacheth in her General Councils is deduced from God's word, by most skilful and most learned prelates,

assembled from all parts of the world, bringing with them the best scholars that can be procured by them throughout the globe; all principally having regard to what was delivered with their first faith. Moreover, all the Christian world is still helping them by their prayers, all the time they are assembled. Again, the very conference of such men with one another, is a wonderful means to find out the truth; to say nothing of the supernatural assistance of the Holy Ghost, made far surer by the promise of Christ to them, than to any private ministers. What could be more unreasonable than to forsake the Universal Church, in order to follow such ministers, who are as blind as themselves?

Women, Rev. Sir, (who are so fond of reading and citing their Bible,) may now despair of knowing by their own reading, even those very things which are necessary to salvation.

But that which the Protestant Church and Protestant divines, would have to be believed as plainly set down, they are obliged to own at last, that it cannot be found out to be so by all kind of ministers; but only such as use—1st, Attention—2dly, Diligence in search of the scriptures—3ly, Collation of places—4thly, Observing the connexion—5thly, Sincerity and impartiality—6thly, Prayer and devotion for assistance in the work. To all which, you must add this notandum, that neither you nor any one can tell, when they have used these means sufficiently to come to the plain and necessary truth; nor can they know whether there has not crept in some error in using those means, and which would ruin all. I repeat, the use of these means will not suffice; for skill in Greek, and deep skill is required for perusing the New Testament, and no less skill is required in Hebrew for the Old. To these fallible rules, so many more are to be added out of some of the most eminent Protestants divines; your great divine Sanchius, (*de Sacra Scriptura*, col. 409,) assigns no fewer than nineteen rules, besides having the spirit of God, (which was quite lost sight of by Dr. Ferns) also understanding the words and places of scripture. No wonder then, that your learned Scharpius, (*in Cursu Theologico de Scriptoribus*, *Controvers.* 8, 6, 44,) assigns full twenty rules for the understanding of Scripture; which, unless they be kept, we cannot but err, as he says.

I wonder how many more rules are necessary for men of ordinary understanding (like myself,) in order to know

that these ministers have not erred in the use of all these twenty rules; especially, we exacting to the letter, that these pastors be perfect masters of the original languages, to discuss the words and Hebraisms.

Now permit me to ponder here and to ask you this simple question, Rev. Sir;—Was there ever a greater deception passed on mankind than this doctrine? in one page, Protestant divines tell us that the Scripture is very easy to comprehend, and “that every one may draw from it, all things necessary to be believed or done to salvation,”—(Dr. Ferns, sect. 22,) and in the very next page we are told, “that things thus necessary are not deducible, all by every one who reads; but it is enough if done by pastors and guides.”—(Dr. Ferns, sect. 26.) Was there ever such inconsistency as this; still, in your book, *Friendly advice to Catholics*, you recommend us (British Catholics) to forsake that Church, which is the ground and pillar of truth, in order to follow your airy doctrine. And I will here remark, Rev. Sir, that in the course of my life I never met a single Protestant, who could put his hand on his heart, and declare in the presence of his God, that he really, truly, and firmly believed in the thirty-nine articles, and in the three creeds; and you must allow, that these are the tests of Protestantism. The Protestant Church in fact tells its children, “that they shall see with their own eyes all things plainly set down in Scripture;” but when put on its trial, it is obliged to own that it was deceiving them, and that they must trust their ministers, and not all of them, but only such as can and really do make use of twenty hard rules. Now, Rev. Sir, I beseech you to tell me, how you can bring yourself to believe, that he who died on a cross to redeem and save us, would not have given us also some more plain rule to direct us to the infallible belief of that, which he obliges us to believe under pain of damnation. The way must be so direct, Rev. Sir, that fools cannot err by it; your way, therefore, cannot be the true way. For surely wise and very wise men, know neither Greek or Hebrew, nor have they the means of knowing that those who are acquainted with these languages, have duly used their knowledge; and the other nineteen rules, which, unless they are kept we cannot but err, according to your divines. What Juvenal sung, is very applicable here, “*O Quis custodiet ipsos custodes!*” Another great argument with Protestants is, “Search the Scriptures, and you shall find

salvation in them;" but I say not in them as expounded by every individual for himself, (for these very men found not salvation by them, as they understood them;) but you shall find salvation in them, as expounded by the public interpretation of the Catholic and Apostolic Church. The object our Saviour had in view, when he desired the Jews to search the Scriptures which they had then, was, that they might clearly see in them, that he was the Messiah. (Not one word of the New Testament was then written.) And I here beg leave also to observe, Rev. Sir, that Protestants assume that, which is impossible for any of us to prove; that is, that our Saviour bid the Jews search the Scriptures. St. John wrote in Greek, and the Greek word (*Ereunate*), as also the Latin (*Scrutamini*), does as commonly and as properly signify, "you do search," (in the indicative mood,) as "do search," (in the imperative); and therefore the translators of your Bibles might according to the original, as well have put it, not as they did, but thus, "you do search the Scriptures, because you think you have salvation in them." If therefore we read, (as we decidedly may) "you do search," then this place evidently proves that the search of the Scriptures only, doth not suffice to salvation; and therefore, it is as probable (to the full extent) that this text makes against you, as that it makes for you; and this interpretation of mine is not only the interpretation of St. Cyril, (Lib. 3, in John, c. 4,) but also of your learned Beza, who says, "I do agree with Cyril, that these words (*Ereunate*, &c.) ought rather to be taken in the indicative mood, 'you do search the Scriptures.'" How often have Protestants heard Catholics give this unavoidable answer; and yet they being unable to answer it, will never cease to cite it, as if it were a main proof of this fundamental point of their religion? Again, the knowledge of the only rule of faith is necessary for all; but Christ did not bid all the common people to search the Scriptures; for at that time, the Scriptures were not in the Syriac language, and which was the only language the Jews could understand. And I now positively here assert, Rev. Sir, that we abuse the Sacred Scriptures, if we take them and dis-canon them (if I may use the expression) by our private interpretations, contrary to the traditions and unanimous exposition of the Church. These men use the Scriptures to their perdition, as St. Peter said; "Some did the hard places, in St. Paul's Epistles;" whence you see, that the misinterpretations of

difficult places, were made to the perdition of the interpreters. Wonder not then to hear Catholics assert, that the obscurity of some places of Scripture have caused the perdition of those men, who have falsely interpreted those parts; and to save them from this state of perdition, some guide there must be, who can lead them securely.

Can you, Rev. Sir, find me a surer one than the Catholic Church? There is no want of infallibility in scripture, but there is an abundance of fallibility in our private judgments, which makes it absolutely necessary that we should have a safe guide, to direct us in the interpretation of the sacred scriptures.

Protestants continually assert, "you shall not add to the word which I speak unto you, nor take from it." (Deut. iv. 2.) Therefore the scripture is so perfect and so sufficient, that it alone contains everything necessary to salvation; and, consequently, condemns the superadded traditions. But, Rev. Sir, Protestants forget that the Jews had at least, two undeniable traditions, besides those which delivered the scriptures, and the true sense of the scriptures to them; for they only knew by tradition what remedy was to be used to free their female children from original sin, as also to free their male children in danger of death, before the eighth day. This remedy they knew and observed, and were bound to know and observe it; and yet they infallibly knew it, without having any scripture whatever to inform them of this remedy, or of the obligation to use it; or that it was so necessary for the salvation of their children, whom they believed to be in original sin, and by that debarred from salvation, unless some remedy was applied;—some such means were as requisite for the female, as circumcision for the male: shew me this remedy in scripture.

2dly, They truly believed some of those bloody sacrifices to have been appointed for them by God, for the expiation of their sins; but they could not truly believe that any of those sacrifices could expiate their sins by its own virtue: they believed then that those sacrifices had this expiative virtue from the merits of Christ. Shew me any text in which this was then written? It is ridiculous to say, that this faith was not necessary for that Church, at least, so as to be believed by some among them. If it belongs only to Jews, why do Protestants bring it against Christians? If it belongs also to Christians, why do you not circumcise



yourselves? Protestants urge against us, "you shall not add;" we urge against you, "you shall not diminish."

Protestants are always asserting that, "the whole canon of Scripture is a sufficient rule for us;" but they quite forget, Rev. Sir, that a full score of books are taken away, from the canon being lost; half a score more are not allowed by Protestants, and are cast among the apocrypha; also, Protestants forget that it is impossible for them to prove that the Scriptures must be taken either as they sound, or taken by every man in that sense that he in his conscience judgeth.

Give us the Scriptures, Rev. Sir, taken in the sense which the visible Church judgeth, (for the judge of the sense must be visible) and we will grant all. For then, without any addition, and by only true interpretation, we will prove that we must take the church for our infallible guide, and she will rightly and properly shew us (by her interpretation) scripture for the admitting of unwritten traditions.

Another text, infinitely weaker than this, is constantly brought forward by Protestants. (It evidently condemns to perdition Luther, the parent of the Reformation, and his Lutheran brethren.) It is out of St. John, and is as follows: "St. John testifies to every man that heareth the words of the prophecy of this book (he speaks of the Revelations only): if any man shall add unto these things, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take his part out of the book of life, and out of the holy city." But Luther took away all the words of the book of this prophecy, when he declared in his Preface to the New Testament, that he received this book, neither for prophetic nor apostolic; therefore God shall take his part out of the book of life and out of the holy city. The same shall be done (as appears by the above text) to his Lutheran disciples. Thus you see, Rev. Sir, how I have drawn my conclusions from this text. Let us now consider what Protestants assert, that "nothing must be added to this book, therefore all the Scripture is sufficient to decide all controversies." Though twenty books of it be lost, and though Protestants take all the texts of the whole canon in that sense, which every man in his conscience thinks best, remark also, I entreat of you, that there is no kind of certainty that the Apocalypse was the last book of

Scripture; for your own Kemnitius holds, that St. John's Gospel was written after that, and most of the learned hold that his epistles were the very last part of Scripture.

Now observe, that the very last verses which were written in his last epistle, are, "I had many things to write, (now when all the scripture was written,) but I will not with ink and pen write unto thee; but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee." Now, for God's sake, what text assures Protestants—what text, I repeat, assures them that those things which St. John had yet to write, but expressed them by mouth only, were all of them unnecessary.

The following text is frequently brought against Catholics. (Gal. i. 8.) "Though we, or an angel from heaven, preach another gospel to you than that which we have preached to you, let him be accursed. As I said before, so I say now again; if any man preach a different gospel to you than that you have received, let him be accursed." Now Protestants will have the Catholic Church to be the same as their's in such fundamentals as constitute a Church; and will they now prove this Church to have been accursed, anathematized, and excommunicated, or cut off from the true Church by the sentence of the Apostle? You must labour indeed, Rev. Sir, to find a true Church upon earth, if the Catholic Church stood excommunicated by St. Paul ever since it held traditions. Protestants forget that they bring this curse upon their own heads, for it is Protestants who preach a different gospel from that which St. Paul preached, and that which we received from him, "to stand fast and hold the traditions which we have learned, whether by word or epistle;" (2 Thess. ii. 15;) and certain I am that the epistles to the Thessalonians did not contain the whole gospel; if they did, then, Rev. Sir, find in those epistles that the Scripture only is to be taken for your rule in faith, and in all other necessary points. It is all the doctrine of St. Paul, "The things which thou hast heard of me before many witnesses, the same commend thou to faithful men, which shall be fit to teach others also."—(2 Tim. ii. 2.)

Catholics then, Rev. Sir, conformably to the doctrine of St. Paul, assert, that the gospel which the Apostolic Church preaches, and which it has received, is most truly expounded, and which contains the written and unwritten doctrine; yet, in all probability, very little of the gospel had been, as then, delivered to the Galatians; or tell me, Rev. Sir, how much,

if you can. Certain I am, that besides what was written, they were yet to receive much more in writing; yes, I say, the surest opinion is, that the first thing St. Paul ever wrote, was the Epistle to the Galatians, as is well proved by the Romish Testament, in the Preface to the Epistle to the Romans; and you can bring nothing but conjecture to affirm, that he had delivered at this time any written gospel to them. Again, Protestants most unskilfully say, that this text must be meant of the written gospel only, for that which is written bears (you mean only) the name of gospel; for, first, this very place proves the contrary; 2dly, many other places shew the contrary; for in St. Matthew, iv. 23, "Jesus went about all Judea, preaching the gospel." What gospel was then written? and ix. 35, "Jesus went about all the cities and villages preaching the gospel." What gospel was then written, or written when our Saviour said, "Whosoever this gospel shall be preached?" xxvi. 13. (Mark, i. 14)—"Jesus came into Galilee, preaching the gospel of the kingdom, saying, repent and believe the gospel." What written gospel did they know? Or St. Peter, to whom in the 10th chapter, Christ speaks of leaving goods for the gospel; and thus, Rev. Sir, I might run over the New Testament, where the word gospel is often taken for the doctrine delivered by word of mouth; and perhaps not thrice in all scripture is it taken for the written gospel: and also, to evangelize, is far more frequently taken for preaching the unwritten word, than the written. This text then, most convincingly proves that St. Paul commands them by no means to go against the doctrine received by tradition.

As for St. Augustin's authority, with which Protestants attempt to back their interpretation, Bellarmin tells you truly that this great Saint did not expound this text, but only cited it, to prove that nothing was to be believed against Scripture, and that Scripture as interpreted by the Church. This answer is equally applicable to what they draw out of St. Jerome; he speaks of those who bring forward, not known and public traditions of the Church, but those who devise new things, and give them out for old traditions, which not being true traditions as delivered by the Church, must needs be of no authority without they can prove their truth by Scripture, which they cannot prove by tradition. It is therefore not correct for Protestants to assert, that their interpretation of this text is backed by such great authorities as St. Augustin, and St. Jerome. It is also quite

impossible to shew, that St. Paul there spoke of Scripture; yes, he speaks of that which they had received from him, who never wrote anything before that Epistle; as I said in another part. Neither does the Catholic Church teach anything of *Faith*, besides that which hath authority from the scripture, (though not from the scripture, Rev. Sir, as expounded according to the whims and fancies of each individual, but from scripture rightly expounded by the Church,) to which we add nothing but what scripture bids us to add; therefore the authorities which Protestants are pleased to cite against Catholics, are not founded in fact, for we speak nothing without authority and testimony of scripture, as expounded by the Church, and so it ever should be; neither do we (Catholics) add any thing to what is not written, for it is written, "Hold ye the traditions." If you say, Rev. Sir, this is no true tradition, I answer by telling you, I am commanded to hear the Church before you.

Observe, Rev. Sir, that it is a very good argument to say, it is nowhere written, therefore it is not to be admitted. If this argument be only used as the fathers used it, that is, when it was notorious that such a thing was not delivered by tradition; for what is not delivered by Church tradition, must be proved by scripture. Pray remark what St. Paul says, Rom. xvi., "I desire you brethren to mark them who make dissensions and scandals (note the next word) contrary to the doctrine which you have learned, and avoid them." Who are those, permit me to ask you, who act contrary to what was delivered to the Roman Church, to which St. Paul wrote these words? who may they be? "mark them," "avoid them."

There is often an argument drawn from this text against us, by Protestants, as follows: "To man's testament no one adds," Gal. iii. 15.; much less is it lawful to add to God's testament, say you (Protestants). I answer, that we (Catholics) add nothing to God's testament, but with all reason on our side, we insist that it should be interpreted; not by any man's private authority, for, Rev. Sir, what nation on earth, permits the last testaments and wills of men to be so interpreted? Let us have God's testament, both new and old, interpreted by that public authority empowered by God's commission for this end, and Catholics require no more; less than this, cannot in reason be required.

No wills are worse made, than those, which concern many intricate points regarding several persons; and yet, prohi-

biting any court in the world to interpret them, but to let the sense be judged of, by every one concerned in it. In so much, that though Christ in four several places of his will, clearly tells us, that he leaves us the inestimable legacy of his body and blood, &c., that his flesh is truly meat indeed, &c. &c.; yet by private interpretations, it shall be lawful to tell us, that we must have only a figure or a sign of his body. Would any man, Rev. Sir, admit of the figure of a horse, or of a house, given him as a legacy; shall there be no court in the world to prevent these inconveniences.

Thus you would have Christ make his Testament. Who, in the name of heaven, has so little common sense, as to think, that a testament left to the interpretation of no court in the world, to be a fit judge, by its own evidence, when twenty or thirty leaves can be proved to be missing, as I have proved, and half a score more to be most unjustly thrust out of the canon of scripture by Protestants, and cast among the Apocrypha. And yet you, Rev. Sir, would have us to stake our souls upon the full assurance we have, that this broken testament, taken thus and expounded by you, against fathers, councils, and the constant judgment of the Christian world, and the known judgment of all Christians for a thousand years before. What can be more unreasonable? With man's testament none deal thus, much less with God's.

Protestants constantly assert, Rev. Sir, that the word testament signifies only a written testament. In this they are much mistaken; for our Saviour at his last supper said, "This is the blood of the New Testament," (Matt. xxvi. 28; Mark xiv. 24;) and again, "This cup is the New Testament in my blood, which (cup) is shed for you." Here we have the New Testament made by unwritten words eight years before one word of it was written, and near eighty years before all of it was written to the end.

Having shewn that the words Gospel and New Testament, according to scripture, do most properly signify the unwritten word of Christ, we may confidently say, that we add nothing to the gospel of Christ, or the New Testament. If you ask me, Rev. Sir, how I know what was delivered by Christ's unwritten gospel and New Testament? I easily answer, I know this by the testimony of the self-same always Visible Church, by whose testimony you know that such books contain Christ's written gospel and written New Testament. I know this by the *tradition* of the

same Church, by which only all Christians knew it; for those seventy or eighty years which passed between the passion of Christ and the finishing his written gospel or New Testament. I know this by a better testimony than all the world knew the articles necessary to salvation, before any one word of scripture was written, which time was more than two thousand years; for if the tradition of that Church in the law of nature were sufficient to ground an infallible assurance of all the articles believed by that Church for two thousand years, I hope the tradition of the Church, which is now in the law of grace, is yet a more strong ground to assure me of that unwritten doctrine of Christ delivered far more publicly by him and his apostles, than that unwritten word of God which was delivered in the law of nature to some few patriarchs, in a manner very private, in comparison of Christ's unwritten doctrine.

Protestants likewise frequently bring against Catholics this text from St. Matthew xv. taken from Isaiah xxix. 13, "Their fear towards me is taught by the precepts of men;" whence you (Protestants) infer, that all things of worship or of faith necessary to salvation, which are not commanded or written, are to be condemned. Before giving an answer to this, permit me to inform you, Rev. Sir, whose language this is, when Protestants deliver this doctrine, St. Augustin (*Contra Maximus*, lib. i.) brings in an Arian Heretic speaking thus to the Catholics: "If you bring anything from Scripture, it is necessary that we hear it; but these words which be besides Scripture, are in no case received by us, seeing that our Lord does admonish us, saying, 'in vain they worship me, teaching the commandments of men.'" So far this Arian Heretic, and just so the Sectarians of the present day. I answer, first, that many things may be commanded by God, and yet not written; and so be the precepts not of men, but of God, though we be assured of them by men; for all precepts which were for those two thousand years and more, concerning worship or faith necessary in those ages to salvation, before the first Scriptures were written, were truly the precepts and doctrine of God, and as such to be observed, though this obligation was made known only by the men of that church. For example, the fall of Adam, and the promise of our future redemption, was notified by Adam's children, who delivered the same to their children, and so downwards. So we read, Gen. ix. 4, that God said to Noah and his Sons, "that it was not

permitted them to eat blood." This precept was obligatory in all the world, upon the credit of the tradition of so few. So likewise we read in Genesis xvii. "That when Abraham was ninety-nine years old, the Lord appeared to him, and made a covenant with him and his seed," to make him the father of the faithful, to bless all his seed; and then he gave him and his posterity a most strict precept, namely, circumcision. All this Abraham only notified to his posterity; they all believed this promise and covenant of God, and they all strictly observed this precept of circumcision; and yet neither this precept nor this covenant were written for those four hundred years and more which passed between the time of Abraham and Moses, the first scripture writer. Let me ask you here, in sober sense, Rev. Sir, was that unwritten covenant the doctrine of man? was circumcision the precept of man? Most certainly not. Was the precept of not eating blood the precept of man? and yet by tradition it had all its force, even from Noah to Christ's time, among the Gentiles, and until the time of Moses among the Jews. Well then, Rev. Sir, why should the unwritten doctrine and precepts of Christ and his Apostles be called the doctrine and precepts of men? You can make no reply, but that the testimony of men is not a sufficient ground for us to hold this doctrine and these precepts to be divine or apostolical, which is apparently false; for the men of the Church of Christ, and the supreme pastors and governors thereof, cannot be of less credit and authority than were the men of the law of nature, or of the seed of Abraham, or of the testimony of Noah and his Sons. Their testimony could and did suffice to make their doctrine and precepts, delivered by God in a far more private manner, to be, notwithstanding, prudently believed and embraced for divine. Why then should not the testimony of the Catholic Church suffice to make the unwritten doctrine of Christ and his Apostles to be held for divine? It is, therefore, no kind of proof to say, Christ reprehends human doctrine and precepts, therefore we must not embrace divine doctrines and precepts, merely because they are not written. Protestants are themselves the persons who embrace this doctrine, when they announce to us this doctrine of their's, which is neither written nor delivered by universal tradition. Again, were not all the precepts and doctrine of Christ believed as divine for those four score years, or thereabouts, before the whole canon of scripture was written?

I pray you, Rev. Sir, as a minister of the Established Church, to inform me how you avoid embracing the doctrine of men, who hold the church authority to be merely human; and yet entirely upon her authority, you receive such and such copies, to be the true copies of the true original word of God. Yes, I say, Rev. Sir, upon the poor weak testimony of your own private translators, all of you (who are not most skilful in Greek) take your English Bible for the word of God; and upon the weak authority of your ministers, you take that interpretation for true, which they tell you; though most Protestants cannot know it to be so, for want of skill in those languages, and for want of skill also in conferring places, and for want of ability to use those twenty rules, which your most eminent divines hold necessary for knowing assuredly the true sense of God's holy word. I say, you hold properly and truly the doctrine and precepts of men, whom you believe to have merely human *authority*. Thus you proceed as the Jews and Pharisees did; not relying upon the traditions of Moses, (for example, concerning the remedy against original sin in regard to female children,) but relying upon tradition devised by some bad interpreters of their law, by Sammai, by Killel, by Achiba, and such other Rabbins, as St. Jerome informs us in several places.

I have now a remark of the greatest importance to make to you. Protestants affirm the Scripture alone to be necessarily admitted by us, as our sole and only rule. 1st, In this, their part is affirmative, and therefore they must prove what they advance. 2dly, In this, they contradict all the visible churches, which were in the world at your reformation; against so public an authority, evidence of scripture must be brought, or else you must ridiculously oppose so public an authority, according to your own principles. 3rdly, In this, you make a point which (if true) is no less necessary, than the true choice of the only rule directing to true faith. Remember, that one of your most eminent Divines has declared, "that the anti-prelatical party are bound to bring plain and express scripture, to demonstrate that episcopacy is unlawful: it were well (says he) that more authority were yielded to the tradition of the churches of God; we thence received bishops, whence we received the christian faith."

What in the name of heaven, Rev. Sir, imports a dying christian more, than to have his sins forgiven him, and



that upon the word of God; and yet Protestants cry out, superstition! superstition! if a Priest be called in to pray over him; and to anoint him with oil in the name of the Lord, to procure forgiveness of his sins. But what says their own Bible, "Let him call for the Elders (the Priests) of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man, and if he has committed sins they shall be forgiven him." (James v. 14.) What text can be more clear to prove extreme unction to forgive sins, than the one I have just quoted; and consequently is a sacrament, or visible sign (as the act of anointing is) of invisible grace, conferred thereby to forgive his sins? For (saith the text,) "If he be in sins, they shall be forgiven him." I know some people pretend to make this answer, that it relates to the gift of healing in those days; which shift, is directly against the words of the text, saying, "If he has committed sins, they shall be forgiven." And again, what scripture have you to prove, that the elders in the days of St. James, cured all infirm men by anointing them with oil? I now most earnestly call upon you to inform us, what clearer text than this, has forced Protestants to forsake the practice of this sacrament, used by all the Catholic churches upon earth, when Protestants cast it off at the Reformation.

Remember, Rev. Sir, that your most eminent Divines declare, "That the universal practice of the Church, is the best interpreter of scripture, where there is no plain text;" when a little after your first reformation, (contrary to all the Churches of the East and the West,) Protestants denied the real presence of Christ in the sacrament. By what clearer text could you evidently demonstrate, that those following texts could not be truly interpreted of a real presence? "This is my body"; The bread which I will give is my flesh"; My flesh is meat indeed, my blood is drink indeed", in so much as, "He who eateth or drinketh unworthily, is guilty of the body and blood of our Lord"; "This is the cup of the New Testament, which cup (as is evident by the Greek text, where the gender agrees only with the cup) shall be shed for you": that, then, in the cup, was the very same blood which was shed. Give me, Rev. Sir, as clear texts as these are, to prove that one man may not have at the same time two wives; that he may labour on the Saturday, but not on the Sunday. Again, when

Protestants deny the Priests of the Church to have the power to forgive sins, what clearer text can you bring against them to prove, that they have falsely interpreted this text, "He breathed on them and said, whose sins you shall remit, they are remitted, and whose sins you shall retain, and they are retained." (John, xx. 22.) Against public authority, Protestants should bring evident demonstration of scripture, according to your own principles: can this evidence be brought forward? if it can, it ought to be produced.

Now, in conclusion, Rev. Sir, I beg to remark, that I (who have but a slight knowledge of the Greek, and none whatever of the Hebrew language,) cannot without a truly translated Bible, come to be assuredly guided to true faith; the true Bible being (as you teach) the only rule, guiding and directing to true faith; therefore, it is necessary for me to use a truly translated Bible. But no scripture directs me in the choice of a truly translated Bible; therefore, scripture does not direct me in all points necessary to salvation.

You have now, Rev. Sir, my honest sentiments, and be assured that conviction and principle are my only guides.

And I am, Rev. Sir,

Your obedient servant,

VERAX.

### POSTSCRIPT.

You cannot but acknowledge that all the most eminent Protestant Divines have taught that as Protestants are to answer to God for what they believe, so they must by themselves also judge for themselves in all that they believe; yet they, in this greatest of all points, must rely upon the authority of a few English translators, who insist on their depending on them with more confidence than they will permit them to rely upon the authority of a General Council, seconded by the authority of the most eminent Fathers, which the Church of God has ever had; and they who are taught to follow and believe nothing but scripture, are obliged to take (without any one text of scripture) the translations of men for their *only guides in all* and in every point of their faith.

E

Luther, (the Father of the Reformation,) says, "In the Church of Rome are many excellent things; nay, every thing good in Christianity: for in the Church of Rome you have (observe Rev. Sir!) the true scriptures, true baptism, the true sacrament of the altar.

"The true keys for the remission of sins, the ten commandments, and all the sacraments; nay, I say more, that Popery is true Christianity, even the very kernel of Christianity."—*Luther Contra Ana Baptistas*, tom. ii. German, p. 229.

"During the five first centuries, (says Whitaker,) the whole Church was pure, and inviolably taught the faith delivered by the Apostles."—(*Whitaker on Antichrist*, p. 31.) If the whole Church was pure, so was the Roman. Had she been tainted in any way with any errors, so sagacious an adversary would never have let her pass by without notice.

"St. Augustin, and the other godly Fathers, (says the famous Jewell,) rightly yielded reverence to the See of Rome, for the purity of religion there preserved a long time without spot. The godly fathers in those times seeking to the Church of Rome then for purity of religion, most famous above all others."—*Jewell's Answer to Harding*, p. 246.

N.B. No member of the Anglican Church can decline the authority of this extraordinary and unhappy man, of whose adventures and death you have an account in *Smith's Flores Ecclesiæ Anglicanæ*, and in *Bishop Milner's Reply to Grier*, pages 38, 39.

The Protestant rule of faith is absolutely condemned by their champion, Chillingworth, who says: (hear him!) "When Protestants, (says he,) affirm against Papists, that scripture is a perfect rule of faith, their meaning is not, that by scripture all things may be proved which are to be believed, for it can never be proved by scripture that there is a God! or that the book called Scripture is the word of God; for nothing is proved true for being written in a book, but only by tradition, which is a thing credible of itself."—*Chillingworth*, chap. i. p. 55, sect. 8, first edition.

## LETTER VI.

*Richmond, August 22nd, 1837.*

REV. SIR,

I will now put the following queries to you, as a minister of the Church of England, concerning the resolution and infallibility of your faith: and, first, I take it for granted, that the Scripture alone is the whole rule of your faith, and is with you the infallible judge of controversies; so that you can be infallibly certain of nothing in the way of divine faith, unless you be first infallibly certain that these books on which you ground your faith, are the infallible word of God. However, that I may not take anything for granted that you do not grant, I should be delighted to get a clear and distinct answer from you, or from any Protestant friend, to the following queries:

1. Whether it be not a fundamental article of Protestant faith, that all the books of the Old and New Testament, commonly received by Protestants, are the infallible word of God? If you say, No; what then will become of the infallibility of your faith of any article whatsoever, if you be not infallibly certain of the Scripture, which is the whole rule and foundation of your faith? If you say, Yes, then I further inquire,

2. From whence have you this infallible certainty of all these books being the infallible word of God; and upon what do you ground your faith of this fundamental article? As for Church and Church authority, it must be here out of the question. You look upon it rank popery to appeal to Church authority, as a means to be brought to the knowledge of the Scriptures; by what means then can you attain to this infallible certainty of faith, that these books are the infallible word of God? Not by traditions, councils, or fathers; all these you set aside as fallible, and, consequently, not qualified to give you the infallible certainty we are speaking of. I can think then of no other mediums you can possibly pretend to draw this infallible certainty from, but from scripture, miracles, private spirit, or reason; which of these do you think fit to pitch upon?

3. If you pitch upon any other medium distinct from the Scripture to ground thereon your infallible certainty and

faith of the Scriptures, I inquire, how this can be reconciled with your principles which acknowledge no other rule of divine faith but Scripture alone? For if the infallible certainty and divine faith, which you have of the Scriptures themselves, be grounded on something distinct from Scripture, certainly the Scripture is not the whole nor the principal rule or foundation of your faith, but that rather must be the principal rule of your faith, on which your belief of the Scripture itself is grounded.

4. If you say the infallible certainty which you have of all these books being the pure and infallible word of God, is from Scripture itself, I inquire first, on what part of Scripture you ground this infallible certainty? in what book of the Old or New Testament do you find a catalogue which gives you a certain information what books are to be received for Scripture, and what not? Secondly, I inquire, (supposing there was any such text) from whence have you an infallible certainty that this text, by which you would prove the rest of the Scriptures to be the infallible word of God, is itself the word of God? I fear here you must move in a circle, and never come out of it.

5. If you appeal to the miracles of Christ and his apostles for your infallible certainty of the Scriptures, I inquire, whence have you an infallible certainty of these very miracles, or how can you prove them but from these Scriptures which they are brought to prove? So here also you must move in a circle for ever. Besides, I inquire, which of the miracles of Christ or his apostles recorded in Scripture, proves the Gospels of St. Mark or St. Luke (who were not apostles, and of whose miracles the Scripture is silent,) to be the pure word of God? Again, I inquire, if there be any where so much as one miracle recorded in Scripture, to have been wrought with a declared design to warrant the writings of the apostles for the pure word of God! for otherwise their working miracles alone proves them no more infallible in their writings than impeccable in their lives. Judas wrought miracles, and yet he was a traitor.

6. But supposing you could prove from the miracles of the prophets and apostles, that the Scriptures written by them were the pure word of God, I further inquire, by what means or by which of these miracles you can be infallibly certain that the Old and New Testament which you have is exactly conformable to what was written by the prophets two or three thousand years ago, or by the apostles eighteen

hundred years ago! or how you can be infallibly certain that there is any one verse therein that has not been corrupted?

7. If with enthusiasts you appeal to your private spirit, and from thence pretend to have an infallible certainty that all these books are the infallible word of God, pure and without mixture of corruption, I inquire, how or by what means you can be infallibly sure that this private spirit of your's is indeed the spirit of God? For, if you will not allow the Church of God to have any such infallibility to which the Spirit of Truth was clearly promised, with what face can you presume to arrogate it to yourself? And if, in proof of your private spirit and of its infallibility, you should appeal to any text of Scripture, this would be moving in a vicious circle, by proving that spirit from the Scripture, which is the only proof you have of the Scripture.

8. If you recur to reason for the infallible certainty of your faith of the Scriptures, I inquire, first, what demonstration of human reason you can produce on which this infallible certainty can be grounded? Secondly, I inquire, whether you may build divine faith upon any reason without the authority of the word of God, in things that can be known only by revelation?

To conclude then, Rev. Sir, I assert that, from the infallibility of the Church, which is so strongly established both by the written and unwritten word, that Catholics can prove with all the ease imaginable, all the other articles of Catholic faith; and I shall here observe, if that learned prelate, Bishop Walton, had lived in the present times, how he would justly complain, that the land is overrun with atheists, free-thinkers, &c. who have almost banished religion from this kingdom, and laughed out of doors both the belief and practice of Christianity. And what does all this spring from, Rev. Sir? I will tell you; from the Protestant principle of allowing every man to judge for himself, and to free himself entirely from the authority of the Church, and from all spiritual guidance whatever; and I am,

Rev. Sir,

Your obedient Servant,

VERA X.

# APPENDIX.

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## LETTER I.

To

THE RIGHT REV. THE LORD BISHOP OF  
EXETER.

*London, July 28th, 1837.*

MY LORD BISHOP,

If Catholics were to say, that the authority of the Scriptures were to be proved *only* from the authority of the Church, and that the authority of the Church can be proved only from the authority of the scriptures, they would manifestly argue in a circle: but such nonsense could never enter the brain of any sensible man.

What they do say is, that the authority of the Scripture and the authority of the Church, reciprocally bear testimony to each other, so that, if you admit the one you must admit the other; if you admit the authority of Scripture, it necessarily leads to the admission of the authority of the Church; or if you admit the authority of the Church, that necessarily leads to the admission of the authority of the Scriptures. In such reasoning there is no circle.

John bore testimony to the mission of Jesus; Jesus bore testimony to the mission of John. The consequence was, that the disciple of John was bound to admit the mission of Jesus; and the disciple of Jesus to admit the mission of John. Was this a manifest circle? Certainly not. Each drew the conclusion from premises previously admitted. But what if neither the authority of the Scriptures, nor that of the Church be admitted? then, a Catholic must do what Burnet himself has done, in the last lines of the paragraph; he must establish from moral arguments one of the two authorities; and that once established, will lead to the proof of the other.

The Jew, who was neither the disciple of John or of Jesus, did not credit the mission of either on the testimony

of the other; but first from other proofs satisfied himself of the mission of one, and then, on the credit of that one, believed the mission of the other. It is thus we always act, without fear of being taunted with arguing in a circle.

If, on the sole testimony of B, I believe that A is an honest man; and on the sole testimony of A, that B is an honest man, I move in a circle; but if, being previously acquainted with the character of B, I believe on his testimony, that A is an honest man; or being acquainted with the character of A, I believe on his testimony that B is an honest man, in either case I act rationally; but, if I have no previous knowledge of [the character of either, I suspend my judgment till I have ascertained from some other source, what credit may be due to the testimony of one or of the other.

Burnet supposes, that according to Catholics, "the Scriptures have their credit and authority from the Church." But that is a mistake. We believe that they have their credit and authority from God, whose word they are; and I beg here to remark, that Catholics are not forbid to read the Scripture in the vulgar tongue; nothing can be more unjust than such an accusation: and upon examination I find, that the Council of Trent has given the most strict orders for establishing lectures and expositions of holy writ (Sess. v. c. 1.) in Collegiate Churches, so as to empower the Bishops to compel it by forfeitures; as likewise in all Monasteries and Colleges, giving encouragement to all Masters and Scholars who shall apply themselves to this study; and the reason given for this decree is, "*ne cœlestis ille sacrorum librorum thesaurus quem spiritus sanctus, summa liberalitate, hominibus tradedit, neglectus jaceat;*" that, so that heavenly treasure of holy scripture, with which the Holy Ghost in his infinite bounty has provided us, may not lie neglected.

Catholics are also shamefully accused of leaving out one of the commandments, and thus hiding a part of the law of God from the people, only to conceal their errors. A short examination will soon convince any impartial person how false this is; for upon perusing the Catechism commonly used in the Catholic Church, he will find two sorts; one very short, for children; the other larger, for youth. The former is so short, that none of the commandments that have any length are set down at length, as the second, third, fourth, and fifth. Nay, sometimes all of the second (accord-



ing to the Protestant division) is quite left out, being as we (Catholics) say, only an explication of the first. But in the other sort of Catechisms, which are also in the hands of the people, the second commandment with the rest is set down full and entire; hence, 'tis plain the leaving out the second commandment, is no order of the Catholic Church requiring it to be so done. An eminent Protestant Divine says, "the two tables of the law are had (it is clear) in the Catholic communion as full as in our's."—(*Essay on Catholic Communion*, by a Protestant Minister, page 99.) Therefore, (says this same Protestant Divine,) "Whatever be the censure of the shorter Catechisms, yet this ought to be no occasion of difference, since that Church *nowhere* imposes those Catechisms, but to all gives the liberty of the others."

Protestants startle at the very idea of a dash of holy water; but there is an early mention of holy water, with approbation, in Num. v. 17. This rite now used, was aptly figured by the waters of expiation, which did sanctify and cleanse the polluted. (Numb. xix. 18.) It is encouraged by king David; "Asperges me hyssopo, &c. &c."; "Thou shalt sprinkle me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow."—(Psalm i. or li.); and St. Paul warrants it; "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." (Tim. iv. 4, 5.) Where what the Apostle speaks of the benediction of meats, may be well applied to anything that may be sanctified, offered, and consecrated to God, St. Clement tells us, that this holy water is an apostolical institution. He says, that St. Matthew did institute the use of it, and he relates the manner of his blessing it. (Const. Apost. 1, 8, c. 39.) Pope Alexander the first, (the sixth Pope from St. Peter,) made a decree about it, but such as supposed the use of it before that time, "Aquam sale conspersam populus benedicimus, &c."; "We bless for the people water with salt, that all who are sprinkled therewith may be sanctified and purified, and which we command all priests to do." St. Basil the Great, reckons it among the apostolical traditions, (Lib. de Sp. 8, c. 27;) and so also, for the effects of it, St. Epiphanius shews, that Joseph, a convert Jew, did dissolve incantations by it (Hær. 30); and St. Hierome testifies the same of St. Hilarion (Hier. in Vit. Helar.); besides, St. Bernard witnesseth, that St. Malachias therewith cured a frantic man, and a woman who

had a grievous cancer.—(Bern. in Vit. Malac.) This shews how ancient and profitable the use of it is; and it is certain the holy Fathers believed the use of it to be good both for body and soul.

As to whether Catholics be idolators, I shall content myself here by quoting the opinions of only two of the most eminent Divines of the Church of England, against this nonsensical notion; namely, Prebendary Thorndyke, and Bishop Parker. Mr. Thorndyke is positive against it. "They (says he) that separate from the Church of Rome as idolators, are thereby schismatics before God."—(*Just Weights and Measures*, ch. i.) And again: "Let not them who charge the Pope to be anti-christ, and the Papists idolators, lead the people by the nose to believe that they can prove their supposition when they cannot."—(chap. ii.) And Bishop Parker, speaking of this charge of idolatry, is also very plain: "So black a crime (says he) as this, that is no less than renouncing God, is not lightly to be charged upon any party of Christians; not only because of the foulness of the calumny, but the barbarous consequences that may follow upon it, to destroy the Roman Catholics and their images, as the Israelites were commanded to destroy the Canaanites and their idols. But before so bloody an indictment be preferred against the greater part of the Christian world, the nature of the thing ought to be well understood—the charge is too great to be advanced; and howsoever inconsistent idolatry may be with salvation, I fear so uncharitable a calumny (if it prove one) can be of no less damnable consequences. It is a piece of inhumanity, that out-does the savageness of the cannibals themselves, and damns at once both soul and body; and yet, after all, we have no other ground for the bold conceit that the crude and rash assertions of some popular Divines, who have no other measures of truth or zeal, but a hatred of Popery, and therefore never spare hard words against that Church, and run up all objections against it into nothing less than Atheism and blasphemy, of which idolatry is the greatest instance."—*Reas. for Abrog. the Test.* p. 72, 73.

And again, Bishop Parker says, "as to the use of Images in the worship of God, I cannot but admire the confidence of these men, to make so bold a charge against them in general, when the images of the cherubims were commanded by God himself." (Exodus xxv. 22.) "They were the most solemn and sacred part of the Jewish Religion; and there-

fore, the images are so far from idolatry, that God made them the seat of his presence, and from between them delivered his oracles: so that more is required to make idolatry, than the use of images."—(Ibid. p. 129, 130.) "Till therefore it be proved that Catholics worship the images of false Gods, as the supreme deities, or that they worship the true God, by corporeal images and representations of his divine nature, there is no footing for idolatry in Christendom."—(Ibid. p. 133.) "As for the invocations of Saints, unless they worship them as the supreme God, the charge of idolatry is an idle word; and the adoration itself that is given to them as Saints, is a direct protestation against idolatry, because, it supposes a superior deity; and that supposition cuts off the very being of idolatry."—(Ibid. p. 138.)

It will be needless for me to cite any other Protestant writers on this subject, because, Bishop Parker, and Mr. Thorndyke, were men most eminent in the Established Church. And in now concluding this letter, I cannot help remarking, how delightful it would be for me to see my Rev. opponent, (Mr. Hook,) following the charitable line of conduct of these eminent Divines, and not to be traducing his Catholic fellow-subjects in the way he has done.

And I am, My Lord Bishop,

Your obedient servant,

VER AX.

## APPENDIX.—LETTER II.

To

THE RIGHT REV. THE LORD BISHOP OF  
LONDON.

*London, July 29th, 1837.*

MY LORD BISHOP,

As the Catholic and Apostolic Church has been grossly calumniated and misrepresented regarding her doctrine of articles of faith, I purpose, therefore, to devote this letter, in a great measure, to explain this important point; and I beg leave to say, that for any doctrine to be an article

of Catholic Faith, two things are conjointly necessary ; 1st, that the doctrine be revealed by Almighty God, by the mouth of his prophets or apostles, or contained in the inspired writings that form the canon of scripture ; and 2dly, that it be proposed to the belief of the faithful by the Church : a doctrine invested with these two conditions must be believed with divine and Catholic faith. But it no longer belongs to this heavenly deposit, if either of these conditions fail, namely, if it have not been revealed or not been propounded by the Church : the second condition, however, pre-supposes the first ; for, as Christ promised his Church the assistance of his Holy Spirit to teach her and lead her into all truth, it is impossible, unless (as they cannot) these promises fail, that this heavenly-guided Church can ever propose anything as revealed, which has really not been so. However, a doctrine, although actually revealed by Almighty God, and contained but in an obscure manner in the Holy Scriptures, may, as yet, not have been proposed by the Church. In this case, though something has been revealed, still we require an interpreter to explain the precise meaning of the revelation ; and as the Church has not hitherto declared the sense of the inspired words, or unfolded her stores of tradition, nothing can be said to be positively defined on the subject. Various and conflicting opinions may be advanced ; but until the Church has spoken, none of these opinions have any claim to be considered as a part of Catholic faith. It is upon this principle that fresh decrees on doctrinal points have been made by our General Councils, and received by the Universal Church ; and I repeat, it is not of faith, that when the Roman Pontiff teaches anything, either assisted by his own private Council, or by a provincial Synod, even though he address the Universal Church, or, as it is termed, speak *ex Cathedra*—in a word, as long as he does not propose a doctrine to a General Council, so long he is not the supreme judge of controvercies, nor is it of faith that he is infallible ; nor would a decree passed under these circumstances be of faith, unless the opinion of the Church were, from other sources, clearly ascertained to have been pronounced in its favour.

So much for the alledged infallibility of the Pope, which Protestants erroneously imagine is held by Catholics as a tenet. Some of the early reformers regretted, when too late, that they had rejected the supremacy of the Bishop of Rome. Melancthon, the mildest and most sensible of the

whole, was ready to concede that point, if other points were agreed on, as he considered that, "It would tend much to preserve amongst different nations, unity of doctrine." The celebrated Protestant, Grotius, entertained similar sentiments. Grotius is clearly of opinion, as are many others, that Protestants will never be united with each other, until they are with those who adhere to the See of Rome, without which, no common agreement can be expected; he wishes, therefore, that the rupture now in existence, with the causes of it, were removed; amongst which the supremacy of the Pope cannot be reckoned, as Melancthon himself confesses, "who even deems the supremacy absolutely necessary for the preservation of unity;" neither is this placing the church at the Pope's feet; on the contrary, it would be only the ancient and respectable order of matters restored again."—(See the discussion of Rivetus's Apology, and first reply.) In proof of the supremacy of St. Peter, and his successors, see Matthew xvi. 18, 19; Luke xxii. 31, 32; John xxi. 15, &c. &c. See also Matthew x. 2; Acts v. 29. I now, my Lord Bishop, in conclusion positively assert,

1. That all necessary points of Christian doctrine were taught and believed by Christians, before any part of the New Testament was written.

2. All the necessary points of Christian faith would, by Christ's institution, have been effectually conveyed to after-ages, although the books of the New Testament had never been written.

3. The Holy Scripture nowhere tells us plainly, that it contains the whole belief of the first Christians, or that all necessary points of faith are plain in it.

4. It does not evidently appear that the Holy Scriptures as yet have been the only rule of man's belief.

5. There is such a mixture of obscurity in the sacred writings, that they never could bring all to the same faith, worship, and communion, who desired to be directed by the Scriptures alone as the rule of faith.

6. To say that the Scripture alone is the rule of faith, and to appeal to it for the decision of controvercies, is neither more or less than appealing to man's own judgment, from that of all mankind.

7. Nothing was ever the subject of greater disputes, or is less fit to unite Christians at present, than the sense of Scripture when taken as the only rule of faith.

8. All necessary points of Christianity cannot be drawn from the Scriptures alone.

9. The Apostles and Evangelists did not write the New Testament with the design that it might be a complete rule of the faith and worship of Christians.

10. The Scriptures recommend apostolical traditions.

11. The Scriptures also recommend Church authority.

When it is considered, that for nearly 1500 years, or until the era of the invention of printing, the Scriptures were necessarily little better than a sealed book to the great bulk of Christians; the absurdity that they are the only rule of faith, is at once apparent. To tell a man that he must take his faith from a book he is unable to read, is preposterous. It must be admitted on all hands, that the unwritten word, as taught by Christ and his Apostles, was the first rule of Christianity; and unless we are to be guilty of the blasphemous folly of supposing that the commission to teach all nations expired with the Apostles, we must admit, that teaching still forms a part of that rule: if otherwise, the immense majority of Christians are practically without a rule even now.

Dr. Marsh, bishop of Peterborough, in his *Comparative View*, p. 61, allows that "the unwritten word was the first rule of Christianity." He saw the inconvenience and danger of the Protestant rule, and, as a remedy, gravely proposed that the Bible Societies should distribute the Book of Common Prayer along with it, as "a safe-guard against the delusion of false interpretation." See his *Inquiry into the consequences of neglecting to give the Prayer Book with the Bible*.

"But, (observes Dr. Marsh, the Protestant bishop of Peterborough,) the Bible alone contains all things necessary for salvation; and to assert the contrary, is to argue in the spirit, not of a Protestant, but of a Papist." This position is indisputably true. It is the very basis of Protestantism; and no Protestant, as far as I know, has ever contended that any doctrine should be received as an article of faith, which is not contained in the Bible. But have not Christians in every age, and in every nation, been at variance on the question, what doctrines are contained in the Bible? If you ask a Trinitarian why he receives the doctrine of the trinity, he will answer, because it is contained in the Bible. If you ask a Unitarian why he rejects that doctrine, he will answer, that it is not contained in the Bible. On the autho-

sity of the Bible, the Church of England admits only two sacraments in opposition to the Church of Rome; while the Quakers, in opposition to the Church of England, admit no sacrament at all. From the same Bible the Calvinist admits the doctrine of absolute decrees, and the Armenian the doctrine of conditional salvation. On the Bible the Church of England grounds the atonement, which, with reference to the same authority, is discarded by the modern Socinian. If you ask a Churchman (*i. e.* a Church of England man) why it is right to kneel at the altar when he receives the sacrament, he will answer, that it is an act of reverence due from every Christian to the institutor of that holy rite, at whose name it is declared in Scripture, that every knee should bend. If you ask a Presbyterian, he will answer, with the same authority before him, that kneeling at the sacrament is an act of idolatry."—p. 12.

"Equally true is the general proposition, that the Bible only is the religion of the Protestants. But are all Protestants alike in their religion? Have we not Protestants of the Church of England, Protestants of the Church of Scotland, Protestants who hold the confession of Augsburg? have we not both Armenian and Calvinistic Protestants? Are not the Moravians, the Methodists, the Baptists, the Quakers, and even the Jumpers and the Dunkers and Swedenborgians, all Protestants?"—(p. 15.) and all take their religion from the Bible. "We know by experience that the Bible does not lead all men to the same conclusions, or there would not be so many Protestants who differ from the Established Church."—(p. 17.) So much for the boasted privilege of private judgment. Lord Bolingbroke saw the question more clearly than the Bishop. "Writers (says his Lordship in his Fifth Letter on the Use and Study of History,) of the Roman religion have attempted to shew that the text of holy writ is, in many accounts, insufficient to be the sole criterion of orthodoxy. I apprehend, too, that they have shewn it. Sure I am, that experience from the first promulgation of Christianity to this hour, shows abundantly with how much ease and success the most opposite, the most extraordinary, nay, the most impious opinions, and the most contradictory faiths, may be founded on the same text, and plausibly defended by the same authority."

Robert Haldaine, Esq. in his Second Review of the British and Foreign Bible Society, inform us, "that the majority of (Protestant) pastors and professors of divinity

in Germany for these last thirty years, have called themselves Rationalists. Rationalism consists in a kind of idolatry of the human understanding, and it therefore rejects all truth which cannot be discovered except by divine revelation; on the whole, the greatest number of pastors and professors in the north-west and middle of Germany, are rational naturalists; in other words *decided Deists*."

Dr. Walker of Edinburgh, now one of the Bishops of the Scottish Episcopal Church, says, "when I was in Germany, I observed among the Lutherans, as well as among the reformed, (i. e. the Calvinistic party,) a great change of principle, approaching almost to infidelity. It was no uncommon thing (the Bishop says) to hear the clergy even in the country acknowledge that certain forms and words were preserved, not because they were believed by the clergy who subscribe and use them, but because in some places the people are still too superstitious to adopt the necessary change. Many of them (the clergy,) corrupted by the metaphysical jargon of their Universities, in fact consider Christianity as a vulgar superstition, which may be taught while the popular mind requires it, though it is no longer believed by him who teaches it. The Old Testament has very generally lost its authority; and I remember the case of a country clergyman, who lamented the ignorance and ridiculed the confined notions of the English clergy, who yet believed, or pretended to believe the Thirty-nine Articles, and the story of Adam's apple."

Mr. Gibbons asserts, that the great body of the English clergy sign these articles "with a sigh or a smile." Bishop Burnet, in what has been termed his Golden legacy, the conclusion of his history, says, "the greater part of the clergy subscribe to the Thirty-nine Articles, without examining them." Dr. Balguy maintains, "that the Thirty-nine Articles are not to be considered as articles of belief."

These testimonies of Protestants against their own system, cannot be too highly appreciated, as they establish beyond a possibility of contradiction, *the charge made by the Catholics against Protestantism*; that the principle on which it was founded, the assumed right of private judgment, necessarily leads to infidelity.

And I am, my Lord Bishop,

Your obedient servant,

VERA X.



## APPENDIX.—LETTER III.

To

THE RIGHT REV. THE LORD BISHOP OF  
NORWICH.

MY LORD BISHOP,

Among the many still so prevalent misapprehensions of the doctrine and sentiments of Catholics, none perhaps is more general than that which exists with respect to a supposed tenet of theirs, commonly spoken of under the name of the Doctrine of Exclusive Salvation; nor does any one tend more to excite prejudice against them. Founding on certain expressions in what is called Pope Pius's Creed, and in some writings of Catholic divines, not at all stronger, however, than are to be found in the Articles of the Church of England, and the Confession of Faith of the Church of Scotland, to say nothing of those of foreign Protestants; most persons in this country, without ever inquiring how Catholics themselves understand such expressions, forthwith charge them with want of charity, imagining it to be an article of their faith, that all those who do not profess themselves Catholics, are out of the Church of Christ, and in the way of damnation. This, however, is a great mistake; nor would it indeed be easy to point out any real difference between the genuine principles of Catholics on this point, and what other Christians must equally admit."

After explaining the principles on which the doctrine of salvation rests, in reference to the being in the church, the writer thus proceeds: "In regard, however, of any application of those principles to the case of individuals who may be in error, all ought ever to remember, as all must equally acknowledge, that the God of truth is the God also of justice and of mercy, who requires of no one that which he cannot do, nor ever confounds mere involuntary mistakes with a perverse indifference to revelation, or with wilful errors; and this Catholics just as well know, and as readily admit, as others who believe in Christ. They no doubt most firmly hold, that the Catholic Church is that which he established; and that her doctrines are no other than those which he, and his apostles after him, really taught; true,

therefore, in all points, and such, at this day, as they were originally revealed. But from this belief no such uncharitable conclusion follows, as that unjustly charged upon them, of consigning to perdition all those that differ from them."

Protestants who may be desirous of reading a full treatise on this subject, should peruse Dr. Hawarden's work, titled, "Charity and Truth, or Catholics not uncharitable in saying that none are saved out of the Catholic communion, because the rule is not universal." The following character of this work is given by Mr. Butler, in the second volume of his Historical Memoirs:

"Those  
Who deal damnation round the land  
On each they judge a foe,"

should, for their penance and improvement, be enjoined to read, once in every week, the second chapter of this excellent work. The result of what it propounds is, 1st, That, whatever be the religious belief of the parents of a person who is baptized, and whatever be the faith of the person who baptizes him, he becomes, in the instant of his baptism, a member of the holy Catholic Church mentioned in the Apostles' Creed; 2dly, That he receives in his baptism, justifying grace, and justifying faith; 3dly, That he loses the former, by the commission of any mortal sin; 4thly, That he loses the latter by the commission of a mortal sin against faith, but does not lose it by the commission of a mortal sin of any other kind; 5thly, That without such wilful ignorance, or wilful error, as amounts to a crime in the eye of God, a mortal sin against faith is never committed; and, 6thly, That, except in an extreme case, no individual is justified in imputing, even in his own mind, this criminal ignorance, or criminal error, to any other individual.

"It is to be observed, that the work from which these propositions have been extracted, is held by the Catholics in universal esteem, and has been recently re-published, under the sanction of all the Irish (Catholic) prelates. May it not be asked whether these tenets be not conformable to the gospel? And whether a greater conformity in this respect to the doctrine of the sacred volume, can be found in the tenets of any other church?"

Let us now see if there be any thing like the doctrine of exclusive salvation maintained by the Protestant churches. To begin with the established church of Scotland. The

16th article of her original confession, runs thus: "As we believe in one God, so do we most constantly believe that there hath been, now is, and to the end shall be, *one Kirk, out of which Kirk, neither life nor eternal felicity is to be hoped for or had, and therefore we utterly abhor the BLASPHEMY of those who affirm that men who live according to equity and justice shall be saved, in WHATEVER RELIGION they may have lived.*" This is exclusion with a vengeance. But lest this confession should be now considered as antiquated or out of date, read the 2d section of the 25th chapter of the Westminster Confession: "The visible Church, which is also Catholic or Universal, (not confined to one nation, as before, under the law,) consists of all those throughout the world that profess the *true* religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

Now, Catholics either profess the *true* religion, or they do not. If they do not, then they are not of the church of Christ, and, according to this article, cannot be saved by any ordinary possibility. If they do, the church of Scotland herself is in error, by separating herself from the Catholic church. As an argument *ad ecclesiam*, this reasoning is irresistible.

The 18th of the 39 articles of the church of England, is in strict accordance with the 16th of the old confession of the Scottish kirk. This article (the 18th) asserts "that they also are to be had *accursed* that presume to say that every man shall be saved by the law, or sect, which he professeth; so that he be diligent to frame his life according to that law, and the light of nature."

See also the 27th article of the Belgian confession, anno 1561, approved of by the synod of Dort, in 1619: "We believe *one only* Catholic and universal church, it will continue till time shall be no more. This society and congregation is the society of those who are to be saved, *and there is no salvation out of it.*" In the French Protestant Catechism, (Amsterdam edition of 1710, p. 283,) on the minister's asking the child, "Why the article of the creed respecting the forgiveness of sins is placed next to those of the church?" The answer is, "*Because no one obtains pardon of his sins who is not incorporated with the people of God and the unity of the church.*" Minister, "So then, my child, out of the church there is nothing but death and dam-

nation?" A. "*Without doubt*; for those who separate and form a sect apart can never expect salvation whilst they so continue." This is a strange answer, coming from a body which had formed "a sect apart," by separating from the church!

Notwithstanding the *anti-catholic* exclusiveness which runs through the protestant confessions, many individual Protestants have readily admitted, that true Christianity is to be found in the catholic church, and that Catholics may be saved.

At the head of these stands Luther himself, the father of the reformation. Writing against the Ana-baptists, he says, "under the Papacy are many good things; yea every thing that is good in Christianity. I say, moreover, that under the Papacy is true Christianity, even the very kernel of Christianity."

The learned Hooker, in his Ecclesiastical Polity, observes, "that the church of Rome is no doubt to be attributed a part of the house of God; and we gladly acknowledge them to be of the family of Jesus Christ."

And Bishop White, in his Defence of his Way, p. 356, says, "I have never doubted the church of Rome to be the visible church of God, wherein our ancestors did profess the true faith, and were saved."

Doctor Baro (sermon 3). "I dare not deny the name of Christians to the Romanists, the most learned Protestants having owned the church of Rome to be the church of God."

"In the judgment," says Dr. Some, in his Defence against Penry, "of all learned men, and of all reformed churches, there is in Popery a church, a ministry, a true Christ. And if you think that all of the popish sort who died in the popish church are damned, you think absurdly, and dissent from the judgment of the learned Protestants."

"Though I sincerely blame the imposing new articles on the faith of Christians, yet I must and do truly profess, that I find no position necessary to salvation prohibited; none destructive to salvation enjoined to be believed by the church of Rome; and therefore I must necessarily accept it for a true church, as in the church of England I have always known it accepted; seeing there can be no question made, but that it continueth the same visible body, by the succession of bishops and laws, that were first founded by the apostles. There remains, therefore, in the present church of Rome, the profession of all the faith necessary for the

salvation of all Christians to believe, either in point of faith or manners." (Thorndyke, *Epilogue*, p. 146.)

"There are," says the celebrated Jeremy Taylor, "many considerations which may retain many persons of much reason and more piety in its communion (*i. e.* of the catholic church). They know it to have been the religion of their forefathers, which had possession of men's understandings before Protestantism had a name." He then enumerates the following arguments in favour of the catholic church. "First, its doctrines having had a long continuance and possession of the church, which, therefore, cannot easily be supposed in the present possessors to be a design, since they have received them from so many ages. Its long prescription, which is such a prejudice as cannot with many arguments be retrenched; as relying upon these grounds, that truth is more ancient than falsehood; that God would not for so many ages, forsake his church, and leave her in error. Then comes the splendour and beauty of that church, its pompous service, the stateliness and solemnity of its hierarchy, its name 'Catholic,' the antiquity of its doctrines, the continual succession of its bishops, and their immediate derivation from the apostles, its title to succeed St. Peter. Add to this, the multitude and variety of people which are of its persuasion, the consent of elder ages, the great consent of one part with another, contrasted with the great differences which are commenced among their adversaries. To this again add, its happiness in being the instrument in converting divers nations; the advantage of monarchical (the papal) government, the benefit of which its members daily enjoy; the piety and austerity of its religious orders, the single life of its priests and bishops, the severity of its fasts, the great reputation of its bishops for faith and sanctity; the known holiness of some of its religious founders of orders; its miracles; the accidents and casualties which have happened to its adversaries; the oblique acts and indirect proceedings of some of those who have departed from it; and, above all, the name of 'heretic' and 'schismatic,' which the catholic church has fastened on them. Protestants commit themselves by the conduct of the new reformers; at first few, and of the lowest rank of the clergy, being under ecclesiastical censures, assisted against their spiritual superiors by some secular powers, when both they and these were subject to that ecclesiastical hierarchy which they opposed."

In his *Relation of the Western Religions*, Sir Edwyn Sandys thus writes: "Of all probable proofs, the catholic church testimony is the most probable. What madness, then, it is for any one to tire out his soul, and to waste away his spirits, in tracing out all the thorny paths of the controversies of these days, wherein to err is no less easy than dangerous? Why not rather betake himself to the right path of truth, whereunto God and nature, reason and experience, do all give witness; that is, why not associate himself to that church whereunto the custody of this heavenly and supernatural truth hath been from heaven itself committed? Why not weigh discreetly, which is the true church; and having once found it, why not receive faithfully and obediently what it delivers?" These words, it is true, are put into the mouth of the catholic by Sir Edwyn, but he does not even attempt to answer them. He thus proceeds:—

"The catholic church was founded by the apostles, with promise that the gates of hell should not prevail against it. It has continued on now, till the end of 1600 years, with an honorable and certain line of near two hundred and forty popes, successors of St. Peter,—both tyrants, traitors, pagans, and heretics, in vain wresting, raging, and undermining it. All the general councils that ever were in the world have approved and honored it. God hath miraculously blessed it from above; so many learned doctors have enriched it with their writings; armies of saints have embellished it with their holiness, martyrs with their blood, virgins with their purity. Even at this day, amid the difficulties of unjust rebellions, and the unnatural revolts of her nearest children, she yet stretches out her arms to the utmost corners of the world, newly embracing whole nations into her bosom. In all opposite churches there are found inward dissensions, and contrariety, changes of opinions, uncertainty of resolutions, with robbing of churches, rebelling against governors, and confusion of order. In the catholic church there is undivided unity, resolutions unalterable, the most heavenly order, reaching from the height of all power to the lowest of all subjection; all with admirable harmony and undefective correspondence, bending the same way to the effecting of the same purpose," &c.

And I am, Rev. Sir,

Your obedient servant,

VERAX.

## APPENDIX.—LETTER IV.

To

THE REV. W. F. HOOK, M.A.

*Richmond, August 26th, 1837.*

REV. SIR,

The Protestant religion was established in this kingdom upon its present foundation by Act of Parliament, in the first year of the reign of Queen Elizabeth, in opposition to all the Bishops, to the whole Convocation of the Clergy, and to both Universities—that is, in one word, in opposition to the whole body of the Clergy of the kingdom, as may be seen in the works of those eminent Protestant divines, Dr. Fuller, L. C., &c., and Heylin, p. 285, 286. How then can it be called the Church of England, seeing it was introduced and established by only the authority of mere laymen, in opposition to the Church? The English church owns herself fallible even in Fundamentals, since she only pretends to be part of the Universal church; and every part of this church, according to her principles, may fall into errors, destructive of salvation. What security then can she give her followers, that she is not actually leading them on in the way of eternal destruction? She has no infallible certainty for the Scripture itself, which she claims to be her only rule of faith: for, whence can she pretend to have this certainty? not from the scripture itself, for this would be running round in a circle. Besides, there is no part of scripture that tells us, what books are scripture, and what are not. She cannot appeal to tradition; this, according to her principles, cannot ground a certain faith, since she makes the scripture alone the rule of faith. If she appeals to church authority, this she declares is not infallible. What then must become of the infallibility of her faith, when she has no infallible certainty for the scripture, upon which she alone grounds her faith? Moreover, though she were infallibly certain of the scriptures being the pure word of God, it would avail her nothing, except she were also infallibly certain, that the scripture is to be interpreted in her way, and this is an infallibility, which she neither can nor does pretend to lay claim to. The reasons

which I mention in this Letter, (why I cannot follow your "friendly advice" to change my religion and to become a member of the established church,) will I trust convince you, that conviction alone determines me and the Catholics of England, Ireland, and Scotland, ever to remain dutiful children of our holy mother the Catholic and Apostolic Church, professing at the same time, the most unbounded liberality towards every other religious creed;

And I am, Rev. Sir.

Your obedient servant,

VERAX.

The honourable testimony of Archbishop Usher, respecting the loyalty of Catholics:—"Of the fidelity of Catholics, I am so well persuaded, that I do assure myself, that neither the names of any Schoolmen, nor of the Pope himself, either was or hereafter will be, any force to remove them one whit from the duty and allegiance they owe to their King and Country."—*Usher*, p. 31.

The reader will be surprised to learn, that the above remarkable passage, so flattering to Catholics, (from the pen it flowed from,) has been most shamefully expunged from the latter editions of the above work.



## NOTES.

## NOTE I.

In the original Nicene Creed there is nothing said of the procession of the Holy Ghost from the Father and Son; in the Council of Constantinople, it is said, he proceeds from the Father, making no mention of the Son, on which the Greeks build their belief of this article. The Church of England, with the rest of the Latin Church, receive the procession of the Holy Ghost from the Son as well as from the Father, *as an article of faith*, and thereby virtually acknowledge the authority of the Catholic and Apostolic Church, without their knowing it.

I shall here remark, that in the Latin Councils, the word *filioque* is commonly added in the first council of Bracara, anno 411. And in the third council of Toledo, anno 589, where the Constantinopolitan Creed is recited. *Bingham's Antiquities of the Christian Church.*

VERAX.

## NOTE II.

1 John ii, 22, where it is said, that anti-christ denieth that Jesus is the Christ, which the Pope or Bishop of Rome confesseth and maintaineth, and therefore cannot be anti-christ. This is my concise way of disposing at one blow of this abominable calumny against the head of Christ's Church on earth.

VERAX.

## NOTE III.

"Remind them, that in the Church only is the promise of the forgiveness of sins; and though, to all who truly repent and sincerely believe, Christ mercifully grants forgiveness, yet he has in an especial manner empowered his ministers to declare and pronounce to his people the absolution of sins; "whosoever sins you remit, they are remitted unto him; and whosoever sins ye retain, they are retained." This was the lawful authority given to his first ministers, and in them, and through them, to all their successors. This is the authority we have received, and which we must not be ashamed to tell the people that we have received."—Page 44, the Bishop of Exeter's Charge, delivered at his triennial visitation, August, September, and October, 1836.

"They (Priests) only are able to minister the means of grace, above all to present that great commemorative sacrifice, whom Christ appointed, and whom he has in all generations appointed in an unbroken succession from these, and through those whom he first ordained."—Bishop of Exeter's Charge, 44, anno 1836.

N.B. Luther (the father of the Reformation,) and the first Protestants, when they set up their religion, disclaimed the authority of all the churches upon earth! How then could they say in the Creed, "I believe in the Holy Catholic Church?" for Luther positively affirmed that he stood alone.

VERAX.

## NOTE IV.

In the following passage of the "Answer," I am at a loss to discover whether the Rev. A. B.'s knowledge of scripture or of ecclesiastical history, is the more superficial:—"It behoveth, therefore, a bishop to be irreprehensible, the husband of one wife, comely, chaste, &c. having his children in subjection with all chastity, &c." (Tim. iii. 2, 5; Tim. i. 7, &c. "But it is a mark (he says) of your apostate church, that it forbids to marry, and commands to abstain from meats, which God created to be received with thanksgiving (1 Tim. iv. 1, 5) !!! Oh "blazing star" of independency! but this is like the Rev. A. B.'s reasoning, where he imagines that the Catholic church is "the man of sin," because indeed the promises of Christ prove her to be infallible, for the text 1 Tim. iii. 2, does not mean that every bishop should be married, for St. Paul himself had no wife—(see Cor. vii. 7, 8), but that no person be admitted to the holy orders of bishop, priest, or deacon, who had been married more than once. This is the obvious interpretation of the text above, and so understood by the councils and fathers unanimously. This interpretation is confirmed by a reference to a similar but clearer expression of the apostle (1 Tim. v. 9), "who hath been the wife of one husband," which regards the past time, and not the present or future, as the Greek word *γεγονυιαι* clearly demonstrates. Besides, St. Jerome, an unquestionable witness, thus refutes the Rev. A. B.'s opinion on this subject: "The apostles (says this great saint) were either virgins, or lived in a state of continence after marriage. Bishops, priests, and deacons, are either selected among virgins or widowers, or at least are to observe continence after their priesthood till death." St. Hier. Ep. 1; see also Origen Hom. 17, in Luc., and St. Epiphanius, Haer., L. i. 59.

VERAX.

## NOTE V.

I have lately read an inaugural Sermon, preached in the parish church of Leeds, by the Rev. W. F. Hook, M.A., on the 16th day of April 1837, and never in my life did I peruse a discourse so full of delusion—so full of assertion—and so void of proof as this is. He says—(I will give but one quotation from it)—"The Papist then advances with his doctrine of Transubstantiation, and quoting the words of Christ's institution, claims the literal meaning as being on his side. We can silence him at once, by showing that their doctrine of transubstantiation was not heard of till the ninth, nor authoritatively till the thirteenth century." Now, as a British Catholic, I call on my Rev. opponent, as a minister of the gospel, to prove what he has asserted. It is his duty so to do. Yes, I call on him now to prove to me, when, where, and how, transubstantiation was first smuggled into the Catholic and Apostolic Church. My Rev. opponent has asserted it—but can he prove it? he well knows he cannot—the fact is, the Real Presence is the verity, and Transubstantiation the definition.

I shall here give a few short quotations from the early fathers on this subject. St. Justin speaks of the Eucharist, in the second century, as follows: "That food which with us is called the eucha-

rist, is allowed only to those who believe our doctrine to be true ; for we do not take it as common bread or drink, but as the flesh and blood of our incarnate Saviour." In the third century, Tertullian says, if artists who after making idols, approached guilty of that crime to the eucharist, "They dare touch with their hands the body of the Lord? The Jews laid hands on him once, these torture him daily." Origen reminds the faithful, how cautiously they receive the body and blood of the Lord, lest a particle of the consecrated offering fall to the ground: he says, "when you receive this heavenly food, you eat and drink the body and blood of the Lord." St. Cyril of Jerusalem says: "As therefore Christ himself pronounced it, This is my body, who after this shall dare to doubt it?" "Which is more excellent (says St. Ambrose), the bread of angels, viz. manna, or the flesh of Christ?" St. Jerome says: "The true bread was not given to us by Moses, but by our Lord Jesus, who is himself the feast and the guest, who himself eateth, and is eaten." S. Augustin, in his Sermon upon the 33rd Psalm, says: "That Christ was carried in his own hands when he said, This is my body."

But now to conclude this note, I positively assert as an historical fact, that the same doctrines of faith, the same sacrifice, the same sacraments, and the same form of ecclesiastical government, which at the present time are uniformly professed, administered and observed, in every part of the world, by that church which is in communion with the See of Rome, may be traced back in the ecclesiastical history of every christian country, from the present period to the first establishment of christianity in that country—they may be traced back, like streams of water, from every place where they are now flowing, up to one common apostolical source—they are so many rays of light, diverging from one common centre.

VERAX.

#### NOTE VI.

The Rev. Mr. Hook of course will tell me, that the word transubstantiation is not to be found in scripture; and I will tell him in reply, he will not find the word consubstantial in scripture, nor will he find the word trinity in scripture; these words were framed by the Church to express the real belief of the universal church on these points of faith, as my Rev. opponent must know as well as I do. The belief of the trinity is mentioned in the Old Testament, but where will he find the word TRINITY in scripture? Thus, in the year 325, the first Nicene Council declared the Son of God to be consubstantial to his Father, against the Arians; with an obligation on all to assent to this doctrine, though never till then proposed or declared in that form of words. Thus, in the first Ephesian Council, anno 431, Nestorius was condemned, who maintained two persons in Christ, and that the blessed Virgin was not mother of God; with a declaration that both these his tenets were contrary to Catholic faith. Thus, in the second Nicene Council, anno 787, image breakers were anathematized. Thus, in the great Council of Lateran, anno 1215, transubstantiation was declared; the sufficiency of communion in one kind, in the Council of Constance; purgatory, in the Council of Florence; and all these, together with the sacrifice of the mass,

the invocation of saints, &c. in the Council of Trent, against Luther, Calvin, &c. &c. &c. And now, though in all these and the other general Councils, the persons condemned took occasion from these new declarations, to cry out, Novelties, novelties, to frighten the people with the noise of new coined articles, and that the inventions of men were imposed on them for faith; yet it is evident that these new declarations contained nothing but the ancient faith, and that there never would have been any such declarations made had not the ancient doctrine proposed in them been opposed and contradicted by some seducing spirits, who, going out from the flock, endeavoured, by making divisions, to draw numbers after them; so that the new proposal of a tenet, is but a fallacious proof of the doctrine being lately invented, but a good argument of its being lately opposed; and I now assert, without fear of contradiction from my Rev. opponent, that it is certain from scripture (Acts xv) that the Apostles had never declared the non-necessity of circumcision, had not certain men come down from Judea, and taught the brethren the contrary; and the consubstantiality of the Son had never been defined by the Nicene Fathers, had not Arius opposed this Catholic doctrine. And as certain it is, that the Council of Trent had been altogether silent as to transubstantiation, praying to saints, &c. &c. had not Luther, Calvin, and their disciples, once professors of this doctrine, gone out from the flock, and upon the presumption of a new light, endeavoured to persuade the faithful that these tenets, then believed by the whole Christian world, were no longer to be owned, but to be quite thrown by as anti-christian and diabolical. It was this that obliged the Pastors of the universal church to watch and take care of their flocks. The Council did nothing but propose fully and explicitly what, before their mutiny, was the doctrine of all Christendom, and had been so amongst the primitive fathers. It was they made the innovation, who preached contrary to the doctrine thus believed and received, which Luther (the father of the Reformation) was not ashamed to own himself guilty of; plainly acknowledging, that he "separated from all the world."

VERAX.

#### NOTE VII.

It is well worthy of remark, that the revealed doctrines and sacred institutions of Christ have always constituted the essence of the public service, and of the religious observances of the Catholic Church. The doctrines of faith have not, like the abstruse sciences, been kept secret in the closets of the learned, or been communicated only to certain classes of men, as objects of philosophical speculation, or of some particular profession. They have been publicly taught in the Christian temples or churches to all persons of every class and description in society. In this respect, Christian churches have been frequented at all times as public schools of heavenly wisdom.

The antiquity and unity of the *doctrines of faith*, delivered in different countries, are attested by the catechetical interrogations and explanations which, from the earliest ages of the Church, preceded the administration of baptism by the professions of faith, which were then publicly made, and by the instructions which

were given in almost every article of Christian belief by the bishops and pastors of the church, and which have been preserved in their genuine writings. Extracts of many of these instructions may be seen collected in a work of great merit, entitled, "The Faith of Catholics confirmed by Scripture, and attested by the Fathers of the five first centuries." See, in particular, the catechetical instructions given by St. Cyril of Jerusalem to the Catechumens.

The correct language of the public liturgies of the church has always been considered as the accurate expression of the doctrines of faith which she professed at the time when they were used; indeed, these doctrines form the substance of the public prayers and office of the church; they are the rule by which every expression is measured—*Lex credendi est lex orandi*. If, therefore, we see that in the most ancient liturgies, rituals, and books of divine office which are to be found, the same doctrines are expressed concerning the mysteries of the Christian religion, and the same religious rites and practices are prescribed to be performed which have been constantly and are at the present time professed and performed by the church which is in communion with the See of Rome; in this case, the identity of the faith and religious observances of the church, with those of primitive Christianity, and of all ages, will appear evident from the most authentic documents. If men are ever sincere, surely they must, when they address prayers directly to the great searcher of hearts. It is a fact, then, that in the most ancient forms of religious worship, and of the administration of the sacraments, the clearest expressions are found by which an explicit belief in one God and three distinct persons, the Father, the Son, and the Holy Ghost, and in the divinity of Jesus Christ the redeemer of mankind, is proclaimed.—Liturgy of St. James. Renaudot, tom. ii.

It is a fact, that in the prayers recited by the priest and people during the celebration of the mass, according to the most ancient liturgies, a strong and lively belief is expressed, that the bread and wine are changed into the body and blood of Christ, that the body and blood of Christ are, in this mystery, offered up to God the Father as a true sacrifice, and really received as a sacrament in the holy communion.—Liturgy of St. James, Renaudot, tom. ii.

It is a fact, that in the course of the holy sacrifice, the intercession of the apostles, martyrs, and other saints, and most particularly of the ever blessed Virgin Mary, was always solemnly invoked, and that supplications were always offered up through Christ for the repose of the faithful departed.—From the Liturgy of St. James, Renaudot, tom. ii.

It is a fact, in the most early ages of the church, the sacrament of confirmation was administered, not only by the imposition of hands accompanied with prayer, but also by the unction of chrism; and that the oil of chrism was solemnly blessed by the bishops of the church; for Tertullian, before the year 245, in his Book on Baptism, says, "Then coming out from the font (of baptism) we are anointed with the holy unction, agreeably to the ancient discipline. Next follows the imposition of hands, with the invocation of the Holy Ghost. The unction flows on the flesh, but it produces its effect on the spirit—as in baptism the body is immersed in water, but the soul is washed from sin."—Cap. vii.

It is a fact, that the particular confession of sins which had been committed after baptism, and the sacramental absolution of penitent sinners, were practised in primitive times. St. Ambrose (before the year 397,) thus refutes the doctrine of the Novations, who denied the church the power of pardoning sins: "They pretend, says he, that by reserving to him (Christ) alone the power of remitting sins, they shew respect to Jesus Christ, and in this very thing they dishonour him, by violating his commands, and rejecting his ordinance. The Novations content themselves by binding only, and will not loose sinners, though the power of doing both was given to the church."—St. Ambrose de Pœnat, lib. 1, c. ii, tom. 4, p. 386, 387.

St. Cyprian, about the year 258, writes: "Every one must confess his faults while his confession can be received, and while the satisfaction and pardon imparted by the priests are acceptable before God."—De Lapsis, p. 334. See St. Cyprian again, Ep. 17, p. 39. See Origen, about the year 254, Hom. ii. in Levit. tom. ii.; Lactantius, about the year 300, Instit. lib. vii. p. 233, &c. &c. &c.

VERAX.

### NOTE VIII.

I would feel much obliged to my Rev. opponent, (the Rev. W. F. Hook, M. A.) if he would inform me the reason, that whilst in the course of ages all temporal kingdoms and states have changed their dynasties and constitutions; whilst by the effects of wars, revolutions, and the vicissitudes of human affairs, governments have succeeded governments, as the waves of the sea succeed each other, to what other cause can be ascribed this singular phenomenon, of the stability and perpetuity of the same constitution and form of spiritual government in the Roman Catholic Church, during so many ages, but to the ever-present and ever-supporting arm of Him, to whom "all power is given in heaven and in earth," and who built his church on the firm basis of an immovable rock, with a promise that the gates of hell should never prevail against it? To what cause then can my Rev. opponent ascribe the wonderful preservation of this church, but to the supernatural providence of him, who knows how to support his own works, and who has uniformly preserved that order and harmony in the system of nature, which he originally established for the manifestation of his own glory, and for the benefit of mankind? "No power can rebuild what God has destroyed:—look at the temple of Jerusalem. No power can destroy what God has built:—look at the Church."—St. Chrysostom.

All those early sects that separated themselves from the communion of the Catholic Church, such as the Arians, the Nestorians, the Pelagians, the demi-Pelagians, &c. &c. have all already withered and died. Sects may indeed for a time preserve more or less of the external forms of the Church of Christ; but there is within them a *principle of dissolution*. They may be supported for a time, in certain religious rites and forms of ecclesiastical government, by the civil power which has adopted them, but in fact, they become nothing more than civil institutions, and will exist no longer than whilst they are supported by the State, whose crea-

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tures they are—"Every plant which my heavenly Father hath not planted, shall be rooted up." (Matt. xv. 13.) Not so the Catholic and Apostolic Church; it lives in the body of the vine, and beareth fruit. It is the mystical body of Christ, animated and guided by his spirit. It possesses within itself, in the simplicity of its faith, a principle of immortality. Its spiritual powers are all derived from Christ. It has an existence independent of all spiritual kingdoms—it can live without them—it will survive them all. "The God of Heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people; and it shall break into pieces and shall consume all these kingdoms; and itself shall stand for ever." (Dan. ii. 44.)

As therefore, the church which is in communion with the See of Rome, is the one, holy Catholic, and Apostolic Church, the depositary and dispenser of the truths and mysteries of the christian religion; it follows, that it is from the ministers of this church, as from the lawful successors of the Apostles, that all nations are to learn with certainty what are the particular doctrines of faith which Christ revealed, and which he has commanded all to believe? what are the precepts of supernatural morality which Christ delivered, and commanded all to observe? what are the sacred rites and ordinances which Christ instituted for the worship of his Father, and the sanctification of the souls of men? and what are the dispositions and conditions which Christ prescribed for the remission of sin, and eternal salvation through him? That it is by the ministry of this Church, that the graces of justification are to be imparted to men; and that it is in this Church, that true Christianity, with all its blessings, is found.

"Learn where is wisdom, where is strength, where is understanding, that thou mayest also know where is length of days and life." (Baruch. iii. 14.)

THE END.









